PAURĀNIKA APARA PRAYOGAM

Funeral rituals for all Hindus



Compiled from various Puranas and Tantras

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CONTENTS

THE CHIEF MOURNER — KARTĀ

The agentship of the funeral rite is bound up with inheritance. The person who performs the final rites is the principal benefactor of the deceased's estate. The kartā (Actor) is thus usually the eldest son. Some appoint the youngest son in the case of the mother. In the absence of the older male sibling a younger male sibling can act as the kartā. If there are sons and daughter the precedence always goes to a son. In the case of a person having daughters only, then he can, prior to his death appoint his daughter or her son to act as the kartā. Many superstitious families may object to the grandson performing his maternal granfather's funeral rites. If the deceased has no children then one of his/her nephews can be appointed. If there are no nephews or they are underage then the spouse or a younger sibling can perform the rites or even the priest can act on his behalf.

Parents do not usually perform the rites of their own children but get it done through one of their siblings.

Relations

Father	pitā	Step-father	sāpatna-pitā
Father's father	pitāmahaḥ	Father's mother	pitāmahī
Mother	mātā	Step-mother	sāpatna-mātā.
Mother's father	mātāmahaḥ	Mother's mother	mātāmahī

Wife – patnī
Husband – patiḥ
Son – putraḥ
Son's son – pautraḥ
Son's daughter – pautrī
Daughter – putrī
Daughter's son – dauhitraḥ
Daughter's daughter – dauhitrī
Son-in-law – jāmātā.
Daughter-in-law – putra-patnī
Father-in-law – śvaśuraḥ
Mother-in-law – śvaśura-patnī

Brother – bhrātā
Step-brother – sāpatna-bhrātā.
Sister – bhaginī
Step-sister – sāpatna-bhaginī

Father's brother – pitṛvyaḥ
Father's sister – pitṛ-bhaginī
Mother's brother – mātulaḥ
Mother's sister – mātṛ-bhaginī.

Male teacher – guruḥ
Male teacher's wife – guru-patnī
Female teacher – gurvī
Female teacher's husband – gurvī-patiḥ
Disciple – śiśyaḥ
Friend (male) — sakhā.
Friend (fem) – sakhī
A dear one – āpta-janaḥ
One born in the same lineage – sva-kulajātaḥ



SARVA PRĀYAŚCITTA

- Ideally the dying person should be laid on a grass-mat or bed of eastward pointing darbha grass with the feet to the South.
- After Bhagavad arādhana and the giving of tirtham, one should begin the chanting of the lord's name or the reciting of the Viṣṇu sahasranamam until demise.
- The dying person or a relative on his/her behalf should make a *go-dāna* as atonement for all sins committed during the dying person's life-time.
- If not done when dying it may be done as soon as possible afterwards.

Godāna Pratinidhi Saṅkalpaḥ

hariḥ oṁ tat sat । śrī govinda x 3 । adye śrī bhagavato mahā-puruṣasya śrī viṣṇoḥ ājñayā pravartamānasya adya brahmaṇaḥ dvitīya parārdhe ………. asyām puṇya tithau —
kaśyapa gotra ____________ nāma mama [pita/māta] jñātājñāta kāmākāma sakṛd asakṛt kṛta kāyika vācika mānasika sāṁsargika spṛṣṭāspṛṣta bhuktābhukta pītāpīta sakala pātaka anupātaka upapātaka laghu pātaka saṅkarī karaṇa malinī karaṇa apātrī karaṇa jāti-bhraṁśa-kara prakīrṇakādi nānā vidha pātakānām nirāsena dehāvasāna kāle deha śuddhi dvārā śrī parameśvara prītyartham imāṁ sarva prāyaścitta pratyāmnāya bhūtāṁ yathā śaktyā go niṣkraya dravyam rudra daivatāṁ _________ gotrāya _________ śarmaṇe brāhmaṇāya tubhyaṁ ahaṁ sampradade oṁ tatsan na mama ॥

Hari Om. Today for all the sins of my father / mother who is now dying; I pray for forgiveness, for all the offences committed from the day of his/her birth to this day of his dying, in his childhood, youth, adulthood and old age, in his his waking, in his sleeping and in his dreams; motivated through desire, anger, greed, delusion, pride, greed or envy, through his organs of knowledge or organs of action, the major offences that he may have committed or the minor ones, offences done knowingly or unknowingly, those done in secret or those done openly, for all these various offences, minor as well as major, unable to perform the proper expiation or penance I now make a donation of enough money to buy a cow to ______________ of the _________ gotra.

yajña sādhana bhūtā yā viśvasyāgha praṇāśinī ।
asya mūlya pradānena prīyatāṁ viśva-rūpa-dhṛt ॥

prāyaścitte samutpanne niṣkṛtīrna kṛtā yadi ।
yasya pāpasya śuddhyarthaṁ dhenu mūlyaṁ dadāmi te ॥

Dissolution mantra

dvadaśāṅgulā saṁsthānāt vimuktaḥ paramaḥ śiva ।
śūnyaṁ eva paraṁ khyāti jñātavyo mokṣam ity ataḥ ॥

abhāvāvadhayo bhāvā nidhanāvadhi jīvitam ।
na nāma nidhanam duḥkhaṁ jāto'vaśyaṁ vipadyate ॥
Existence ends in non-existence and life ends in death.
But death is no tragedy for those who are born must die.

AURDHVA DEHIKA RITES

- After death has taken place the first thing to do is the washing and shaving of the corpse. The washing is usually done at the funeral palour but the family can do it.
- The final rites are either performed at the funeral palour, the home or the crematorium and the application of the rituals will differ slight accordingly.
- If performed at home, then the coffin is brought in head-first and laid with the feet to the South and is removed from the house feet first.
- Scatter til or mustard seeds on the place where the coffin is to be placed.

apasarpantu te bhūtā ye bhūtā bhuvi samsthitāḥ |
ye bhūtā vighna-kartāras te naśyantu yamājñayā || 1 ||

May all those elementals who live here in this place slink away, may those who are wont to cause obstruction be frustrated by the order of Yama.

apakrāmantu bhūtāni piśācāḥ sarvato diśam |
sarveṣām avirodhena brahma karma samārabhe || 2 ||

I am about to begin a sacred duty so may all the elementals and ghosts please depart to all directions so that the work may be done unobstructed.

- Perform ācamanam, prāṇāyāma

Rakṣa-dīpa Prajvalanam

- Light the Rakṣa-dīpam of sesame oil and place it facing south at the head of the coffin. This lamp is kept burning till the 10th day ceremonies.

bho dīpa brahma rūpas tvaṁ karma-sākṣī hyavighna-kṛta |
yāvat karma samāptiḥ syāt tāvat tvaṁ susthiro bhava ||

- Recite the saṅkalpa for the Aurdhva-dehika rites.

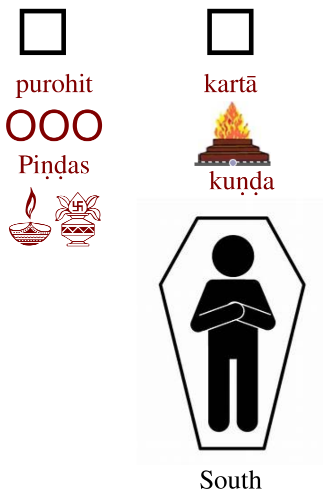
Saṅkalpa — hariḥ oṁ tatsat | govinda govinda govinda asya śrī bhagavato mahā puruṣasya .... asyām puṇya tithau

kāśyapa gotrasya ___________ nāmadheya mama pituḥ pretasya /mātuḥ pretāyāḥ pretatva nivṛtaye, uttama loka prāpti-arthaṁ, aurdhva dehika karma kariṣye ||

- If previously not done, then the sarva prāyaścitta sankalpam can be done now.
- Spread out a banana leaf.
- Offer 3 piṇḍas as balis to the bhūtas

smaśāna vāsibhyo pretebhyaḥ etam baliṁ dadāmi ||
smaśāna vāsibhyo bhūtebhyaḥ etam baliṁ dadāmi ||
pathi vāsibhyo bhūtebhyaḥ etaṁ baliṁ dadāmi ||

PRETA ŚUDDHI



- The Karta sits at the head of the coffin facing south.
- Place Kumbha with five mango leaves on a pile of rice
- Invoke Ganga and offer akṣata in place of the actuall upacāras.

Saṅkalpaṁ — hariḥ oṁ tatsat |................ kaśyapa gotrasya ___________ nāma pretasya mama pituḥ [pretāyāḥ mama mātuḥ] aurdhva dehika saṁskāra yogyatā sampādanārthaṁ kṣaura pūrvakaṁ snāna karma mantra rūpeṇa kariṣye ||

Gaṅgā dhyānam

sitam akaraniṣaṇṇāṁ śubhra varṇāṁ trinētrāṁ,
kara-dhṛta kalaśodyat sotpalām atyabhīṣṭām |
vidhi-hari-hara-rūpāṁ sendu-koṭīra-cūḍāṁ,
kalita-sita-dukūlāṁ jāhnavīṁ tāṁ namāmi ||

gayādīni ca tīrthāni ye ca puṇyāś śiloccayāḥ |
kurukṣetraṁ ca gaṅgā ca yamunā ca saridvarā || 1 ||

kauśikī candrabhāgā ca sarva pāpa praṇāśinī |
nandā bhadrā'vakāśā ca gaṇḍakī sarayūs tathā || 2 ||

bhairavaṁ ca varāhaṁ ca tīrthaṁ piṇḍārakaṁ tathā |
pṛthivyāṁ yāni tīrthāni catvāras sāgaras tathā || 3 ||
asya pretasya viśuddhyarthaṁ asmins toye viśantu vai |

oṁ ambarīṣāya vidmahe, sindhu-dvīpāya dhīmahi, tanno gaṅgā pracodayāt ||

oṁ bhūrbhuvas suvaḥ gaṅgāyai namaḥ ||
asmin kumbhe gaṅgām dhyāyāmi āvāhayāmi sthāpayāmi |
oṁ gaṅgāyai namaḥ — āsanam, pādyam, ācamanīyam etc.

puṣpa arcana — oṁ gaṅgāyai namaḥ | mahā-pātaka-nāśinyai |

oṁ adattānām upādāna pāpa harāyai namaḥ |
Absolve us from the sin of taking that which was not given.
oṁ hiṁsā pāpa harāyai namaḥ |
Absolve us from the sin of causing hurt to others.
oṁ para-dāropasevā pāpa harāyai namaḥ |
Absolve us from the sin of sexual misconduct..
oṁ pāruṣya vadana pāpa harāyai namaḥ |
Absolve us of the sin of speaking harshly to others.
oṁ anṛta vadana pāpa harāyai namaḥ |
Absolve us of the sin of speaking untruth.
oṁ paiśunya vadana pāpa harāyai namaḥ |

Absolve us of the sin of malicious gossip.

oṁ asambaddha pralāpa pāpa harāyai namaḥ |

Absolve us of the sin of scandal-mongering.

oṁ para-dravyeṣv-abhi-dhyāna pāpa harāyai namaḥ |

Absolve us of the sin of coveting the property of others.

oṁ para-aniṣṭa cintana pāpa harāyai namaḥ |

Absolve us of the sin of thinking harmful thoughts directed at others.

oṁ vitathābhiveśa pāpa harāyai namaḥ ||

Absolve us of the sin of subscribing to false ideologies.

nīrājanam –

oṁ ambarīṣāya vidmahe, sindhu-dvīpāya dhīmahi, tanno gaṅgā pracodayāt ||

namaskāram –

namo bhagavatyai daśa-pāpaharāyai gaṅgāyai nārāyaṇyai revatyai |
śivāyai dakṣāyai amṛtāyai viśva-rūpiṇyai nandinyai te namo namaḥ ||

Gaṅgā stotram

śmaśāna vāsinī keśa kīka-sācita-tīriṇī |
jala rūpā jala mayī jaleśī jala-vāsinī ||
koṭi-sūrya-prabhā pāpa-dhvānta saṁhāra-kāriṇī |
mandākinyai namaste'stu svarga-dāyai namo namaḥ ||
namas trailokya bhūṣāyai jagad dhātryai namo namaḥ |
parāt paratare tubhyaṁ namaste mokṣade sadā ||
mokṣākhyā mokṣa-sāra ca preta mukti pradāyinī |
pavitrā paramā puṇyā tejo-dhārā śaśi-prabhā ||
jyotī-rūpā janma-harā janārdana-manoharā |
patitoddhāriṇī doṣa-kṣamiṇī doṣa-varjitā ||
śaraṇyā śaraṇā śreṣṭhā śrī-yutā śrāddha-devatā |
trailokya-pāvanī dhanyā pṛthvī-rakṣaṇa-kāriṇī ||
dharaṇī pārthivī pṛthvī pṛthu-kīrtir-nirāmayā |
majjaj-janoddhāriṇī ca smaraṇārti-vināśinī ||
svarga-dāyi-sukha-sparśā mokṣa-darśana-darpaṇā |
sarva-duḥkha-praśamanī sarva-śoka-vimocanī ||
sarva-śrama harā sarva sukhadā sukha sevitā |
sarva prāyaścitta-mayī vāsa mātra mahā tapāḥ ||
mahā pātaka dāvāgniḥ śītalā śaśa-dhāriṇī |
yama-pūjyā yajña-rūpā yajamānā yama-svasā |
yama daṇḍa svarūpā ca yama daṇḍa-harā yatiḥ ||
duḥkha-hantrī duḥkha-harā durdāntā yama-devatā |
śaraṇāgata dīnārta paritrāṇa parāyaṇe |
sarvasyārti-hare devi nārāyaṇi namo'stute ||
ādau tvam ante madhye ca sarvaṁ tvaṁ gāṁ gate śive |
tvam eva mūla-prakṛtis tvaṁ hi nārāyaṇaḥ paraḥ ||

gaṅgā gaṅgeti yo brūyād yojanānāṁ śatair-api |
mucyate sarva pāpebhyo viṣṇu-lokaṁ sa gachati ||

- Asperse the coffin/corpse.

ātma-pāpañ ca saṁpūrṇaṁ, mala-pātakaṁ saṁpūrṇaṁ,
kleśa doṣa svasti pūrṇaṁ, kopadrava vidhi-pūrṇaṁ |
ātma pātakaṁ saṁpūrṇaṁ, sarva rogañca nirmalaṁ,
sarva duḥkhita mokṣaṇam, ātma-saṁsāraṁ saṁpūrṇaṁ |
pūrṇañca pari-pūrṇañ ca, mala-pātakaṁ saṁpūrṇaṁ
ātma-pāpaṁ śuddha pūrṇaṁ, sarva vighnaṁ vināśanam |

aśucir vā śucir vāpi sarva kāma-gato pi vā |
cintayed devaṁ īśānaṁ sa bāhyābhyantaraś śuciḥ ||

- A drop of melted ghee is placed on the following organs of the corpse.

oṁ vācan (*mouth*) te śundhāmi | prāṇan (*nostrils*) te śundhāmi | cakṣuṣ (*eyes*) te śundhāmi | śrotraṁ (*ears*) te śundhāmi | nābhin (*navel*) te śundhāmi | meḍran (*navel*) te śundhāmi | pāyun (*navel*) te śundhāmi | caritrāguṁs (*chest*) te śundhāmi ||

- Cover the corpse with a new white cloth.

vāsāṁsi jīrṇāni yathā vihāya navāni gṛhṇāti naro'parāṇi |
tathā śarīrāṇi vihāya jīrṇāny-anyāni saṁyāti navāni dehī ||

As a person casts off worn-out garments and puts on others that are new, so does the embodied Self cast off its worn-out bodies and enter into others that are new.

- Facing the south all offer their obeisance to Lord Yama, time permitting pūjā can be done.

Yama Dhyānam

kālañcani nibhākāre vidyut sama śadaṁṣṭrakam |
dvi-bhujaṁ rakta keśañca kuñcitaṁ dvita vibhramam ||
daṇḍāyudha samāyuktaṁ mahiṣasya tu vāhanam |
dvi-netrañca dvi-pādañca sarvābharaṇa-bhūṣitam ||
yamasyā kṛtir-ākhyātaṁ bhīma-rūpaṁ prajāpate |

Yama Stotram

tapasā dharmam ārādhya puṣkarē bhāskaraḥ purā |
dharmāṁśaṁ yaṁ sutaṁ prāpa dharma-rājaṁ namāmyaham || 1 ||

In the olden times, Sun God got Yamuna and Dharma Raja as children, and the son who is the follower of Dharma, was named as King of Dharma.

samatā sarva bhūtēṣu yasya sarvasya sākṣiṇaḥ |
atō yan nāma śamanam iti taṁ praṇamāmy-aham 2 ||

He treated every living being as equal and is the witness of everything, and thus he was equal to his name and I Salute him.

yēnāntaśca kṛtō viśvē sarvēṣāṁ jīvināṁ param |
kāmānurūpa kālēna taṁ kṛtāntaṁ namāmy-aham || 3 ||

He made all beings of the world die, at the proper time and I Salute him who puts an end to all beings.

bibharti daṇḍaṁ daṇḍyāya pāpināṁ śuddhi-hētavē |
namāmi taṁ daṇḍa-dharaṁ yaḥ śāstā sarva karmaṇām || 4 ||

He gave recondite punishment using his cane to the sinners to make them pure, I Salute him who holds the cane, who is the teacher of all duties.

viśvē ca kalayatyēva sarvāyuścāpi santatam |
atīva dur-nivāryaṁ ca taṁ kālaṁ praṇamāmy-aham || 5 ||

Since he was swallowing the world and he always takes away all souls, at highly exceptional circumstances and I Salute that personification of Time.

tapasvī vaiṣṇavō dharmī yaḥ saṁyamī vijitēndriyaḥ |
jīvināṁ karma phala-daṁ taṁ yamaṁ praṇamāmy-aham || 6 ||

A penitant following the Vaishnava Dharma, one who has control of his senses, and the one who awards the results of Karma to beings is Yama and I Salute him.

svātmārāmaśca sarvajñō mitraṁ puṇya-kṛtāṁ bhavēt |
pāpināṁ klēśadō yasya puṇyaṁ mitraṁ namāmy-aham || 7 ||

Rejoicing in his own self, one who knows all, one who is a friend of those who do good deeds, and one who troubles sinners is the son of Sun God and I Salute him.

yaj-janma brahmaṇō vaṁśē jvalantaṁ brahma-tējasā |
yō dhyāyati paraṁ brahma brahma-vaṁśaṁ namāmy-aham || 8 ||

He took birth in the clan of Brahma and shone with effulgence of Brahmana, and he meditates on the divine Brahman, and I Salute the clan of Brahma.

oṁ kāla rūpāya vidmahe | daṇḍa-dharāya dhīmahi | tanno yama pracodayāt ||

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Pañca Piṇḍa Dānam[1]

❈ **Prathama Piṇḍa Dānam** (Place of death)

- ❖ Sit on the right side of the corpse facing South.
- ❖ On a Banana leaf, place three blades of kusha with their points to the South.

hariḥ om tatsat | mama upāta etc. kaśyapa gotrasya __________ mama pituḥ pretasya [mātuḥ gotrāyāḥ /pretāyāḥ] pretatva nivṛtti pūrvaka śāstrokta phala prāpti-arthaṁ bhūmī-ādi devatā tuṣṭi-arthaṁ ca mṛtika sthāna nimittaka piṇḍa dānaṁ kariṣye ||

- ❖ In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

adya mama pituḥ preta/mātuḥ pretā mṛti-sthāne śava nimittaka piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tavopatiṣṭhatām ||

- ❖ Take the piṇḍa and offer it from the pitṛ-tīrtha.

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[1] Garuda Purāṇa Protocol lays down that six piṇḍas (rice-balls) should be offered, one at each of six places — (1) the place of death, (2) at the door, (3) at the crossroads, (4) at the place of rest on the way to the crematorium, (5) on the pyre and (6) at the collection of the ashes. This is done only by North Indians.

The corpse is called *śava* at the place of death — the goddess of the earth is pleased by the piṇḍa offered. The corpse is called *pantha* at the door, and the deity Vāstu is pleased with the offering. It is called *khecara* at the crossroads and the Elementals are pleased by the offering. At the resting place the corpse is known as *bhūta* and the guardian deities of the ten directions are satisfied by the offering. On the pyre the corpse is called *sādhaka* and *preta* after the collection of the bones.

adya pituḥ preta/mātuḥ pretā - mṛta sthāne śava nimittaka eṣa piṇḍa te mayā dīyate tavopatiṣṭhatām ||

❖ Take the leaf-container in the hands and say:

adya mama pituḥ preta/mātuḥ pretā mṛti-sthāne śava nimittaka piṇḍopari atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Take the water and pour it over the piṇḍa

idaṁ śītalaṁ jalaṁ tavopatiṣṭhatām ||
idaṁ gandhas tavopatiṣṭhatām ||
ete akṣatās tavopatiṣṭhatām ||
idaṁ bhṛṅgarāja pātraṁ tavopatiṣṭhatām ||



Bhringaraj/false daisy

anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ||

O Imperishable Lotus-eyed Lord, wielding the conch, discus and mace, may it please Thee to grant liberation to the departed one.

Dvitīya Piṇḍa Dānam (door of the house)

adya kaśyapa gotrasya __________ mama pituḥ pretasya [mātuḥ gotrāyāḥ /pretāyāḥ] pretatva nivṛtti pūrvaka śāstrokta phala prāpti-arthaṁ gṛha vāstu adhi-devatā tuṣṭi-arthaṁ nirgama dvāra nimittaka piṇḍa dānaṁ kariṣye ||

❖ In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

adya mama pituḥ preta/mātuḥ pretā nirgama dvāre panthā nimittaka piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tava-upatiṣṭhatām ||

❖ Take the piṇḍa and offer it from the pitṛ-tīrtha.

adya mama pituḥ preta/mātuḥ pretā - nirgama dvāre panthā nimittaka eṣa piṇḍa te mayā dīyate tavopatiṣṭhatām ||

❖ Take the leaf-container in the hands and say:

adya mama pituḥ preta/mātuḥ pretā nirgama dvāre panthā nimittaka piṇḍopari atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

idaṁ śītalaṁ jalaṁ tavopatiṣṭhatām || idaṁ gandhas tavopatiṣṭhatām ||
ete akṣatās tavopatiṣṭhatām || idaṁ bhṛṅgarāja patraṁ tavopatiṣṭhatām ||

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ||

Tritīya Piṇḍa Dānam (Cross-roads)

adya kaśyapa gotrasya __________ mama pituḥ pretasya [mātuḥ gotrāyāḥ /pretāyāḥ] pretatva nivṛtti pūrvaka śāstrokta phala prāpti-arthaṁ upaghātaka bhūta-apasāraṇa-arthaṁ catuṣpathe khecara nimittaka piṇḍa dānaṁ kariṣye ||

❖ In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

adya mama pituḥ preta/pretā catuṣpathe khecara nimittaka piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tavopatiṣṭhatām ||

- ❖ Take the piṇḍa and offer it from the pitṛ-tīrtha.

mama pituḥ preta/mātuḥ pretā - catuṣpathe khecara nimittaka eṣa piṇḍa te mayā dīyate tavopatiṣṭhatām ||

- ❖ Take the leaf-container in the hands and say:

adya mama pituḥ preta/pretā catuṣpathe khecara nimittaka piṇḍopari atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

idaṁ śītalaṁ jalaṁ tavopatiṣṭhatām || idaṁ gandhas tavopatiṣṭhatām ||
ete akṣatās tavopatiṣṭhatām || idaṁ bhṛṅgarāja patraṁ tavopatiṣṭhatām ||

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ||

✳ Caturthi Piṇḍa Dānam (Place of rest)

adya kaśyapa gotrasya __________ mama pituḥ pretasya [mātuḥ gotrāyāḥ /pretāyāḥ] pretatva nivṛtti pūrvaka śāstrokta phala prāptyarthaṁ dehasya ahavanīya yogyatābhāva sampādaka yakṣa rākṣasa piśācādi tuṣṭi arthaṁ viśrāma sthāne piṇḍa dānaṁ kariṣye ||

- ❖ In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

oṁ adya mama pituḥ preta/mātuḥ pretā viśrāma sthāne bhūta nimittaka piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tavopatiṣṭhatām ||

- ❖ Take the piṇḍa and offer it from the pitṛ-tīrtha.

oṁ adya mama pituḥ preta/mātuḥ pretā viśrāma sthāne bhūta nimittaka eṣa piṇḍa te mayā dīyate tavopatiṣṭhatām ||

- ❖ Take the leaf-container in the hands and say:

oṁ adya mama pituḥ preta/mātuḥ pretā viśrāma sthāne bhūta nimittaka piṇḍopari atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

idaṁ śītalaṁ jalaṁ tavopatiṣṭhatām || idaṁ gandhas tavopatiṣṭhatām ||
ete akṣatās tavopatiṣṭhatām || idaṁ bhṛṅgarāja patraṁ tavopatiṣṭhatām ||

anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ||

- ❖ Carry the coffin and reciting the mahā-mantra procede to the crematorium.
- ❖ The following items are carried to the cemetery — clay pot with water, clay vessel with the fire and accessories for the piṇḍa-dānam, 7 samidhas, and flowers for the śraddhāñjali.

AT THE CREMATORIUM

❖ Offer the 2, 3 piṇḍas or all 5 piṇḍas at once if not previously offered.

Pañcama Piṇḍa Dānam (In the hand of the corpse)

❖ Spread 3 kuśa and offer the 5th piṇḍa

adya kaśyapa gotrasya ____________ mama pituḥ pretasya [gotrāyāḥ mātuḥ /pretāyāḥ] pretatva nivṛtti pūrvaka śāstrokta phala prāptyarthaṁ pretasya cittāyāṁ śava haste sādhaka nimittaka piṇḍa dānaṁ kariṣye.

❖ In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

adya mama pituḥ preta/mātuḥ pretā cittāyāṁ sādhaka nimittaka piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Take the piṇḍa and offer it from the pitṛ-tīrtha.

adya mama pituḥ preta/mātuḥ pretā cittāyāṁ sādhaka nimittaka eṣa piṇḍas te mayā dīyate tavopatiṣṭhatām ||

❖ Take the leaf-container in the hands and say the mantras and then pour over the piṇḍa

adya mama pituḥ preta/mātuḥ pretā cittāyāṁ sādhaka nimittaka piṇḍopari atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

idaṁ śītalaṁ jalaṁ tavopatiṣṭhatām || idaṁ gandhas tavopatiṣṭhatām ||
ete akṣatās tavopatiṣṭhatām || idaṁ bhṛṅgarāja patraṁ tavopatiṣṭhatām ||

❖ Place the piṇḍa in the hand of the corpse.

PRĀRTHANA

anādi nidhano devaś śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava || 1 ||

O Imperishable Lotus-eyed Lord, wielding the conch, discus and mace, may it please you to grant liberation to this departed one.

atasi puṣpa saṁkāśaṁ pīta-vāsa samacyutaṁ |
ye namasyanti govindaṁ na teṣāṁ vidyate bhayam || 2 ||

Those who worship the Lord Govinda of dark hue; garbed in yellow silk, for them there is no fear of death.

kṛṣṇa kṛṣṇa kṛpālo tvaṁ agatīnāṁ gatir bhava |
saṁsāra ārṇava magnānāṁ prasīda puruṣottama || 3 ||

O Most merciful Lord Krsna who art the saviour of the helpless, have mercy upon those who are drowning in this ocean of repeated birth & death.

nārāyaṇa sura śreṣṭha lakṣmi kānta janārdhana |
asya pretasya mokṣārthaṁ suprīto bhava sarvadā || 5 ||

O Lord Narayana foremost of divinities, Consort of Lakshmi, Lord of humankind! Please show compassion and grant liberation to the departed one.

KRAVYA AGNI PRAJVALANAM

❖ In a clay pan light a fire and invoke Kravya Agni.

rakta-mālyāmbaradharam rakta padmāsana-sthitām ǀ
varadābhaya-daṁ devaṁ agnim-āvāhayāmyaham ǁ

oṁ kravyāda nāma agnaye namaḥ ǁ
kravyāda nāma agniṁ āvāhayāmi, sthāpayāmi ǁ
āgaccha bhagavan agne śmaśānau sannidho bhava ǁ

I pay my obeisance to the fire that consumes corpses, contemplate the Mystic fire, I invoke the Mystic fire to be present here in this crematorium

Pūjā — eṣa gandhaḥ kravyādāgnaye namaḥ ǀ ete akṣatāḥ kravyādāgnaye namaḥ ǀ imāni puṣpāṇi kravyādāgnaye namaḥ ǀ eṣa dhūpa kravyādāgnaye namaḥ ǀ eṣa dīpa kravyādāgnaye namaḥ ǁ

❖ A libation of ghee or sesame oil is poured into the fire, mouth or on the head of the corpse.

yamāya dharma-rājāya mṛtyave cāntakāya ca ǀ vaivasvatāya kālāya sarva-bhūta-kṣayāya ca ǁ audumbarāya dadhnāya nīlāya parameṣṭhine ǀ vṛkodarāya citrāya citra-guptāya vai namas-svāhā ǁ

oṁ dhātre svāhā ǀ aryamane svaha ǀ aṁśāya svāhā ǀ mitrāya svāhā ǀ varuṇāya svāhā ǀ tvastre svāhā ǀ indrāya svāhā ǀ pūṣṇe svāhā ǀ bhagāya svāhā ǀ vivasvate svāhā ǀ parjanyāya svāhā ǀ viṣṇave svāhā ǁ

oṁ bhūr bhuvas svaḥ Brahmaṇe svāhā ǀ oṁ bhur bhuvas suvas, svāhā ǀ

oṁ rudrebhyo svāhā ǀ oṁ mṛga-vyādhāya svāhā ǀ oṁ śarvāya svāhā ǀ oṁ bhavāya svāhā ǀ oṁ pinākine, svāhā ǀ oṁ bhavanāya svāhā ǀ oṁ īśvarāya svāhā ǀ oṁ sthānave svāhā ǀ oṁ kapāline svāhā ǀ oṁ nirrtaye svāhā ǀ oṁ ajaikapade svāhā ǀ oṁ ahi budhniyāya svāhā ǀ oṁ bhur bhuvas suvas, svāhā ǀ oṁ dyāva- pṛthivībhyāguṁ ǁ

tvaṁ bhūtakṛj jagad-yone tvaṁ loka paripālakaḥ ǀ
uktas saṁhārakas tasmād etaṁ svargaṁ mṛtaṁ naya ǁ

O Lord, you are the Creator of all beings, the source of the universe, The Protector of all creatures. Please therefore, in the form of fire, consume this corpse and convey the deceased to a superior realm. (G.P. ii;4;65.)

kṛtvā tu duṣkṛtaṁ karma jānatā vā'pyajānatā ǀ
mṛtyu-kāla-vaśaṁ prāptaṁ naraṁ pañcatvam āgatam ǁ

Whatever positive or negative deeds on may have committed knowly or unknowlingly at the time of death the body dissolves into the five elements.

dharmādharma samāyuktaṁ lobha-moha samāvṛtam ǀ
daheyaṁ sarva gātrāṇi divyān lokān sa gacchatu ǁ

Only one's dharma and adharma accompany one, enveloped with greed and delusion. May this body be consumed by the fire and may the deceased attain a higher realm.

Śraddhāñjali

- ❖ All the relatives now circumambulate the coffin in an anticlockwise direction with the youngest going first.
- ❖ The relatives and friends may now offer flowers at the feet or on top of the coffin. South Indians put rice grains on the mouth of the deceased.
- ❖ Chant bhajans or stotras or the Yama Sūkta during the procedure.

Yama Gātha

yama saṁyamani nāthaś śyāmalāya namaḥ priyaḥ |
daṇḍa-bhṛn mahiṣārūḍho dakṣinasyāṁ diśi sthitaḥ || 1 ||
yena saṁhriyate sarvaṁ yena dharmaśca rakṣyate |
yasmād bibheti loko'yaṁ preta-nātha namo'stu te || 2 ||
ehi dharma bhṛtām śreṣṭha, dharmā-dharma vicārakah |
dharmeṇa dhārayam lokān, dharma rājā namo'stute || 3 ||
daṇḍa hasta dharo-devo, dharma rājā mahā-balaḥ |
mahā-kāla mahā-deva, dharma mūrte namo’stute || 4 ||
namo dharmāya mahate namaḥ pāpāntakāya ca |
jñāna vijñāna rūpāya dharma mūrte namo'stute || 5 ||
yamo'pi mahiṣārūḍho daṇḍa-pāṇir bhayāvahaḥ |
dakṣiṇā-diśi patir devo mama pāpaṁ vyapohatu || 6 ||
yakṣa-rūpaṁ imaṁ devaṁ viśva-varṇaṁ mahodaram |
bhujāntrādy-anta-sarvāṅgaṁ ūrdhva-keśaṁ bhayaṅkaram || 7 ||
ā-tāmra nayanaṁ caiva gadā hālaka hastakaṁ |
vāme stame lālā-jihvaṁ ālīḍha preta vāhanam || 8 ||
devī sahita vāmāṅgaṁ vāmanañ ca mahā-balam |
sattvika hetu bhūtañca sarva māra-pramardakam || 9 ||
cakra-madhye sthitaṁ vyaktaṁ pravara mukhaṁ uttamam |
om-kārākṣara nirjātaṁ yama-rājaṁ namāmyaham || 10 ||
tapasā dharmam ārādhya puṣkarē bhāskaraḥ purā |
dharmāṁśaṁ yaṁ sutaṁ prāpa dharma-rājaṁ namāmyaham || 11 ||
samatā sarva bhūtēṣu yasya sarvasya sākṣiṇaḥ |
atō yan nāma śamanam iti taṁ praṇamāmy-aham || 12 ||
yēnāntaśca kṛtō viśvē sarvēṣāṁ jīvināṁ param |
kāmānurūpa kālēna taṁ kṛtāntaṁ namāmy-aham || 13 ||
bibharti daṇḍaṁ daṇḍyāya pāpināṁ śuddhi-hētavē |
namāmi taṁ daṇḍa-dharañca yaḥ śāstā sarva karmaṇām || 14 ||
viśvē ca kalayatyēva sarvāyuścāpi santatam |
atīva dur-nivāryañ ca taṁ kālaṁ praṇamāmy-aham || 15 ||
tapasvī vaiṣṇavō dharmī yas saṁyamī vijitēndriyaḥ |
jīvināṁ karma phala-daṁ taṁ yamaṁ praṇamāmy-aham || 16 ||
svātmārāmaśca sarvajñō mitraṁ puṇya-kṛtāṁ bhavēt |
pāpināṁ klēśadō yasya puṇyaṁ mitraṁ namāmy-aham || 17 ||
yaj-janma brahmaṇō vaṁśē jvalantaṁ brahma-tējasā |
yo dhyāyati paraṁ brahma brahma-vaṁśaṁ namāmy-aham || 18 ||

yamāya dharma-rājāya mṛtyave cāntakāya ca ǀ
vaivasvatāya kālāya sarva-bhūta-kṣayāya ca ǁ 19 ǁ
audumbarāya dadhnāya nīlāya parameṣṭhine ǀ
vṛkodarāya citrāya citra-guptāya vai namo namaḥ ǁ 20 ǁ

Ghaṭa-bhiṇḍanam

❖ After the circumambulation has ended, the karta takes a pot of water and holding it on his left shoulder, circumambulates the corpse three times anticlockwise and then goes outside and breaks the jug. Without looking back he returns.

prati-kṣaṇa bhayaṁ kālaḥ kṣīyamāṇo na lakṣyate ǀ
āma kuṁbha ivāṁbhaḥ-stho viśīrṇo na vibhāvyate ǁ 1 ǁ

One is not mindful that time is slipping away at every moment, one is not mindful of impermanence as a pot of unbaked clay lying in water does not appear to be unsubstantial.

imā āpo madhumatyo asmins te loka upapadyantām ǀ

May sweet water reach you in this (earthly) world

svapnendra-jāla sadṛśaḥ khalo 'sya jīva-lokaḥ ǀ
prati-kṣaṇaṁ kṣaraty-etad āyurāraṭṭa-ghaṭāmbuvat ǁ 2 ǁ

The mortal world is like a dream and a magical show. The days of our lives are like water kept in an cracked pot — ebbing away each moment.

imā āpo madhumatyo antarikṣe te loka upapadyantām ǀ

May sweet water reach you in the intermediary realm

āpas sumitriyās santu bhavantvoṣadhayo tava ǀ
āpo rakṣantu tvāṁ nityam-āpo nārāyaṇas svayam ǁ 3 ǁ

May these waters be friendly to you and may they be a healing balm for your grief, may they protect you always, the waters are Narayana.

imā āpo madhumatyo svargo te loka upapadyantām ǀ

May sweet water reach you in the highere realm.

pūtā brahma pavitreṇa pūta sūryasya raśmibhiḥ ǀ
sarva tīrtha jalam puṇyaṁ pāvanaṁ sarva kāraṇaṁ ǁ 3 ǁ

May Lord Brahma purify you with his purity and the Sun with his rays, all the waters of the fords are sacred, they are the cause of all purification.

❖ Now one may chant bhajans or recite any final prayers that are required.

Brahma Pañca-ratna Stotra

namaste sate te sarva lokāśrayāya, namaste cite viśva-rūpātmakāya
namo 'dvaita tattvāya mukti-pradāya, namo brahmaṇe vyāpine śāśvatāya ǁ 1 ǁ

I pay my obeisance to the eternal Refuge of all: I bow to the pure Intelligence manifested in the universe. I pay my obeisance to the Non-dual Absolute that grants liberation. I bow to Brahman the great, all-pervading attributeless One.

tvam ekam śaraṇyaṁ tvam ekam vareṇyam, tvam ekaṁ jagat kāraṇaṁ viśvarūpam ।
tvam ekaṁ jagat kartṛ pātṛ prahartṛ, tvam ekaṁ paraṁ niścalaṁ nirvikalpam ॥ 2 ॥

You are the only Refuge and Object of adoration. The whole universe is your appearance and you are it's substrate. You alone are Projector, Preserver, Destroyer of the Universe. You are the sole immutable and inconceivable Supreme Being.

bhayānāṁ bhayaṁ bhīṣaṇaṁ bhīṣaṇānāṁ, gatiḥ prāṇināṁ pāvanaṁ pāvanānām ।
mahoccaiḥ padānāṁ niyantṛ tvam ekam, pareṣāṁ paraṁ rakṣakaṁ rakṣakāṇām ॥ 3 ॥

You are the Dread of the dreadful, the Terror of the terrible. The Refuge of all beings, Purifier of all purifiers. You alone rule the high-placed ones, Supreme over the supreme, Protector of the Protectors.

pareśa prabho sarva rūpāprakāśin, anirddeśya sarvendriyāgamya satya ।
acintyākṣara vyāpakāvyakta tattva, jagat bhāsakādhīśa pāyādapāyāt ॥ 4 ॥

O Supreme Lord in Whom all things are, yet Unmanifest in all, Imperceptible by the senses, yet the very Truth. Incomprehensible, Imperishable, All-pervading hidden Essence. Lord and Light of the Universe! save us from harm.

tad ekaṁ smarāmas-tad ekaṁ japāmaḥ, tad ekaṁ jagat sākṣi-rūpaṁ namāmaḥ ।
sad ekaṁ nidhānaṁ nirālambam īśaṁ, bhavāmbhodhipotaṁ śaraṇyaṁ vrajāmaḥ ॥

On that One alone we meditate, that One alone we sing in praise, To that One alone the Witness of the Universe we bow. Refuge we seek with the One Who is our sole Eternal Support, The Self-existent Lord, the Vessel of safety in the ocean of repeated birth.

pañca-ratnam idaṁ stotraṁ brahmaṇaḥ paramātmanaḥ ।
yaḥ paṭhet prayato bhūtvā brahma-sāyujyam āpnuyāt ॥

- The curtain is closed and the coffin removed to the incinerator.

Incineration

- Empty the ashes from the previously kindled fire on top of the coffin.
- Some crematoria allow a small fire to be lit on top of the coffin prior to incineration.
- Light some camphor and invoke Kravya Agni.

oṁ kravyāda nāma agnaye namaḥ ॥

- Offer 7 samidhas on the *citta* or on top of the coffin then offer the following oblations:–

oṁ agnaye svāhā । oṁ kāmāya svāhā । oṁ lokāya svāhā । oṁ anumatyai svāhā ॥

yamāya dharma-rājāya mṛtyave cāntakāya ca । vaivasvatāya kālāya sarva-bhūta-kṣayāya ca ॥ audumbarāya dadhnāya nīlāya parameṣṭhine । vṛkodarāya citrāya citra-guptāya vai namas-svāhā ॥

Prārthana

tvaṁ bhūtakṛj jagad-yone tvaṁ loka paripālakaḥ ।
uktas saṁhārakas tasmād etaṁ svargaṁ mṛtaṁ naya ॥ 1 ॥
kṛtvā tu duṣkṛtaṁ karma jānatā va'pyajānatā ।
mṛtyu-kālavaśaṁ prāptaṁ naraṁ pañcatvam āgatam ॥ 2 ॥
dharmādharma samāyuktaṁ lobha-moha samāvṛtam ।
daheyaṁ sarva gātrāṇi divyān lokān sa gacchatu ॥ 3 ॥

❖ The chief mourner touches the coffin and says:—

asmāt tvam adhijāto'si tvad ayaṁ jāyatāṁ punaḥ | asau svargāya lokāya svāhā ||

Born are you from us O Agni; let him/her again be born from you. For the attainment of the realm of svarga I make this offering. All-hail! (Y.S.35;22)

❖ All the chief mourners then go outside and offer tilāñjali.

Saṅkalpaḥ — om adya kaśyapa gotra/gotre ___________ nāma sādhaka /nāmnī sādhakī – pretatva nivṛtaye akṣaya svarga loka prāptyarthaṁ etāḥ tilāñjalayas te mayā dīyante tavopatiṣṭhatām ||

❖ All now salute the Sun before departing from the crematorium.

ādideva namas-tubhyaṁ prasīda mama bhāskara |
divākara namas-tubhyaṁ prabhāta namo'stute || 1 ||

saptāśva ratham ārūḍham pracchandaṁ kaśyapātmajam |
śveta padma dalam devaṁ taṁ sūryaṁ praṇamāmyaham || 2 ||

lohitam ratham ārūḍham sarva lokā-pitāmaham |
mahā pāpa haram devaṁ taṁ sūryaṁ praṇamāmyaham || 3 ||

trai guṇyañ ca mahā sūraṁ brahma viṣṇu maheśvaram |
mahā pāpa-haram devaṁ taṁ sūryaṁ praṇamāmyaham || 4 ||

brū-hitam teja puñjañca vāyor ākāśam eva ca |
prabhūtvaṁ sarva lokānām taṁ sūryaṁ praṇamāmyaham || 5 ||

❖ Everyone should either have a shower before entering the house or at least sprinkle themselves with water. They should chew neem leaves, do ācamanam, touch water, cow-dung, oil, chillies, yellow mustard seeds and fire.

❖ The chief mourners should go and sit on the banks of a river or seashore till evening and then return home.

DĪPA DĀNA VIDHI

❖ At home the kartā lights a lamp that will be kept burning till the final rites.

Saṅkalpaḥ — hariḥ oṁ tatsat | govinda x 3 .... asyām puṇya tithau _________ gotrasya/gotrāyāḥ _________ nāma pretasya [nāmnī pretāyā] pretatva nivṛtaye andhakāra dūri karaṇārthaṁ dīpa-dānaṁ ahaṁ kariṣye ||

In order to alleviate the misery of the deceased and to dispel the darkness of nescience I make this offering of a lamp.

pretasya andhakāra dūri karaṇārthaṁ prathama dine eṣa dīpaste mayā dīyate tavopatiṣṭetām ||

In order to dispel the darkness of ignorance, on this the first day, may this offering of a lamp be accepted.

andhakāre mahā-ghore mahattā tamasāvṛte |
tamo nivāraṇārthāya imaṁ dīpaṁ dadāmyaham ||

The terrible darkness of Ignorance envelops us all around.
In order to dispel this darkness I light this lamp of knowledge.

GHAṬA DĀNAM

- Fill a little pot with water and place it near the lamp.

Saṅkalpaḥ — hariḥ oṁ tatsat | govinda x3 ……. asyām puṇya tithau kaśyapa gotra _________ gotre nāma preta [nāmnī pretā] pretatva vinirmukta ākāśe jala pānārthaṁ sajalo'yaṁ ghaṭas te mayā dīyate tavopatiṣṭetām ||

In order to liberate my father/mother from the earth-bound state and in order to afford them water to nourish them on their journey I offer this pot of water, may they accept it.

ASTHI SAÑCAYANA/NIRVAPANA VIDHIḤ

(Done on the 3rd, 7th, or 9th day after the cremation.)

- Return to the crematorium and collect the ashes in the box.
- Go to a maṇḍapa or shade of a tree and scatter some mustard or sesame seeds.

apasarpantu te bhūtā ye bhūtā bhuvi samsthitāḥ |
ye bhūtā vighna-kartāras te naśyantu yamājñayā || 1 ||

May all those elementals who live here in this place slink away, may those who are wont to cause obstruction be frustrated by the order of Yama.

apakrāmantu bhūtāni piśācāḥ sarvato diśam |
sarveṣām avirodhena brahma karma samārabhe || 2 ||

I am about to begin a sacred duty so may all the elementals and ghosts please depart to all directions so that the work may be done unobstructed.

- Open the box containing the ashes and mix with milk and sandal-paste and pour them into a clay pot placed on some darbha grass in the south. Wrap the pot in red cloth.

adbhyaḥ prokṣyāmi śucaye deveśānaḥ prayaścittaḥ |
pavitraṁ kurutātadyaṁ sarvāni prīta cetasaḥ ||
ayodhya mathura māyā kāśi kāñci avantika |
puri dvāravati caiva saptaite mokṣa dayakaḥ ||

saṅkalpaḥ — hariḥ oṁ tatsat | govinda x 3 ………………… asyām puṇya tithau

kaśyapa gotrasya ___________ pretasya mama pituḥ [kaśyapa gotrāyā _________ pretāyā mama mātuḥ] dahana paścāt tritīye, saptame, navame 'hani asthi sañcayanaṁ (tathā jale nirvapanam) kariṣye ||

Rakṣa dīpa prajvalanam

bho dīpa brahma rūpas tvaṁ karma-sākṣī hyavighna-kṛta |
yāvat karma samāptis syāt tāvat tvaṁ susthiro bhava ||

Karma-pātra sādhanam

- Place a vessel filled with water upon a pile of rice, add parimala dravya, and a flower, decorate the four sides with sandal paste and kumkum.
- Cover the mouth of the vessel with the right hand or show the aṅkuśa mudra.

Gaṅgā dhyānam

sitam akaraniṣaṇṇāṁ śubhra varṇāṁ trinētrāṁ,
kara dhṛta kalaśodyat sotpalām atyabhīṣṭām ||
vidhi-hari-hara-rūpāṁ sendu-koṭīra-cūḍāṁ,
kalita-sita-dukūlāṁ jāhnavīṁ tāṁ namāmi ||

oṁ ambarīṣāya vidmahe, sindhu-dvīpāya dhīmahi, tanno gaṅgā pracodayāt ||
oṁ bhūrbhuvas suvaḥ | oṁ gaṅgāyai namaḥ asmin kumbhe gaṅgām dhyāyāmi āvāhayāmi || sakala arādhanai svarcitam || oṁ karma-pātraṁ susaṁpannam astu ||

- Recite the following mantras:—

adattānām upādānaṁ ca hiṁsaivā hi vidhānataḥ ||
para-dāropasevā ca kāyikaṁ trividhaṁ smṛtam |
pāruṣyam anṛtaṁ caiva paiśunyaṁ cāpi sarvaśaḥ ||
asambaddha pralāpaśca vāṅmayaṁ syāc catur vidham |
para dravyeṣv abhi-dhyānaṁ manasāniṣṭa cintanam ||
vitathābhiniveśaś-ca mānasaṁ tri-vidhaṁ smṛtam |
etāni daśa pāpāni hara tvaṁ asya jāhnavi ||

O Mother Ganga please absolve us of the ten types of sins; 3 of body – causing hurt to living beings, sexual misconduct and taking that which was not given. Four of speech; speaking harshly to others, telling lies, malicious gossip, scandal-mongering and three of mind: coveting the possessions of others, thinking malicious thoughts, and believing in false teachings.

gaṅgā gaṅgeti yo brūyād yojanānāṁ śatairapi |
mucyate sarva pāpebhyo viṣṇu-lokaṁ sa gachati ||

Aspersion

apavitraḥ pavitro vā sarvāvasthaṁ-gatopi vā |
yas-smaret puṇḍarikākṣaṁ sa bāhyābhyantaraś-śuciḥ ||

Ṣaṣṭi Piṇḍa Dānam [2]

Saṅkalpa — hariḥ om tatsat | mama upāta .... adya kaśyapa gotrasya ___________ pretasya mama pitrasya [kaśyapa gotrasya __________ pretāyāḥ mātre] asthi sañcaya nimittaka piṇḍa-dānam ahaṁ kariṣye ||

- In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

oṁ adya mama pituḥ preta/mātuḥ pretā asthi sañcaya nimittaka piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tavopatiṣṭhatām ||

- Take the piṇḍa and offer it from the pitṛ-tīrtha.

[2] Continuation of the North Indian ceremonies according to garuda Purana.

❖ adya mama pituḥ preta/mātuḥ pretā asthi sañcaya nimittaka eṣa piṇḍas te mayā dīyate tavopatiṣṭhatām ||

❖ Take the leaf-container in the hands and say the mantras and then pour over the piṇḍa

adya mama pituḥ preta/mātuḥ pretā pretasya asthi sañcaya nimittaka piṇḍopari atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

idaṁ śītalaṁ jalaṁ tavopatiṣṭhatām || idaṁ gandhas tavopatiṣṭhatām ||
ete akṣatās tavopatiṣṭhatām || idaṁ bhṛṅgarāja patraṁ tavopatiṣṭhatām ||

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ||

❖ Take gandha, akṣata and flowers and offer on the piṇḍa.

adyeha kaśyapa gotra/gotre__________ preta/pretā piṇḍa arcana vidhāu imāni gandha akṣata puṣpādīni tava upatiṣṭhatām ||

✳ Bali Dānam

❖ Spread a banana leaf an offer 3 piṇḍas as bali

Saṅkalpaḥ — hariḥ oṁ tatsat govinda x3 ………..mama upāta samasta durita-kṣaya dvāra śrī parameśvara prītyatham asyām puṇya tithau kaśyapa gotrasya _______ pretasya mama pituḥ [pretāyā mama mātuḥ) asthi sañcayana samaye śmaśane vāsinām bhūtānām bali-dānam kariṣye ||

ye'smin śmaśāne devāḥ syur bhagavantaḥ sanātanāḥ |
te'smat sakāśād gṛhṇīyu balim aṣṭāṅgam akṣayam ||
pretasyāsya śubhāṅ-lokān prayacchantu ca śāśvatān |
asmākam āyur ārogyaṁ sukhaṁ ca dadatāṁ ciram ||

iti śmaśāna vāsibhyo [pretāya, preta-sakhābhyo] baliṁ sadīpaṁ dadāmi ||

(Offer 3 balis:— 1 for śmaśāna vāsis, 1 for Preta and 1 for his friends)

CONSIGNMENT OF ASHES

❖ Go to the place where the ashes are to be consigned or buried.

Saṅkalpaḥ hariḥ oṁ tatsat govinda x3 ………… asyām puṇya tithau kaśyapa gotrasya _______ dāsa pretasya mama pituḥ [dāsi pretāyā mātuḥ] adya dvitiye/tritiye'hani sāgare/ puṇya nadyāṁ /bhūmau vā bhasma nirvapanam kariṣye ||

1. Burial

❖ If burying, then dig a hole, sit facing south and spread darbha in the hole, sprinkle with water from the karma-pātra and the inter the ashes in the ground.

viṣṇu śakti samuttpane śaṅkha varṇe mahītale |
aneka ratna sampanne bhūmī devī namo'stu te ||

śrībhū-stutiḥ

saṅkalpa kalpa latikāmavadhiṁ kṣamāyāḥ
svecchā varāha mahiṣīṁ sulabhānukampām
viśvasya mātaram akiñcana kāmadhenuṁ
viśvaṁ bharām aśaraṇaḥ śaraṇaṁ prapadye || 1 ||

nityaṁ hitāhita viparyaya baddha bhāve
tvad vīkṣaṇaika vinivartya bahu vyapāye
mugdhākṣarair akhila dhāriṇi modamānā
mātaḥ stanandhaya dhiyaṁ mayi vartayethāḥ || 2 ||

vedhas-tṛṇāvadhi vihāra paricchadaṁ te
viśvaṁ carācaratayā vyati-bhidyamānam
amba tvad āśritatayā paripoṣ ayantī
viśvaṁ bharasya dayitāsi tadeka nāmā || 3 ||

sarvaṁ sahety-avanir-ity-acaleti mātaḥ
viśvaṁ bhareti vipuleti vasundhar-eti
anyāni cāny-avimukhāny-abhidhāna vṛttyā
nāmāny-amūni kathayanti tavānubhāvam || 4 ||

tāpān kṣipan prasavitā sumano gaṇānām
pracchāya śītala talaḥ pradiśan phalāni |
tvat saṅgamāt bhavati mādhavi labdha poṣaḥ
śākhā śatair adhigato hari candano'sau || 5 ||

bhūteṣu yat tvad abhimāna viśeṣa pātraṁ
poṣaṁ tad eva bhajatīti vibhāvayantaḥ
bhūtaṁ prabhūta guṇa pañcakam ādyam etat
prāyo nidarśanatayā pratipādayanti || 6 ||

āśvāsanāya jagatāṁ puruṣe parasmin
āpanna rakṣaṇa daśām abhinetu kāme
antar hitetara guṇād abalā svabhāvāt
audanvate payasi majjanam abhyanaiṣīḥ || 7 ||

niṣkaṇṭaka praśama yoga niṣevaṇīyāṁ
chāyā viśeṣa paribhūta samasta tāpām
svargāpavarga saraṇiṁ bhavatīm uśanti
svacchanda sūkara-vadhūm avadhūta paṅkām || 8 ||

2. Water consignment

❖ Chant the Gaṅgā stotram

oṁ gaṅgā devī mahā puṇyaṁ namas te viśva-bhāmini |
yamunā parama pūrṇā namas te parameśvari || 1 ||
narmadā ca devī puṇyaṁ namaste loka rañjani |
dhāraṇyai mala-hāriṇyai namas tubhyam maheśvarī || 2 ||
daivike daivika-jā tvam śiva pṛṣṭhā namo'stu te |

nairañjane jagat kleśa hāriṇyai te namo namah || 3 ||
mandākini-sura devī namaste mala-hāriṇi |
jambhu śaṅkhā mahā devī devī deva niyogataḥ || 4 ||
meru-pradakṣinaṁ kṛtvā kleśān nārāyaṇa priya |
parvatāśru mukhā puṇye śiśu-kleśā vināśāya || 5 ||
apsu deva pavitrāṇi gaṅgā devī namo'stu te |
sarva vighna vināśanaṁ toyena pariśucyate || 6 ||
pañcākṣaraṁ mahā puṇyaṁ pavitraṁ pāpa-nāśanam |
pāpa-koṭi-sahasrāṇām agādham bhavet sāgaram || 7 ||
gaṅgā gaṅgeti yo brūyād yojanānāṁ śatairapi |
mucyate sarva pāpebhyo viṣṇu-lokaṁ sa gachati || 8 ||

❖ and then empty the ashes into the sea.

śivam yātu paraṁ yātu sukṛtam yātu tapo yātu |

May you reach well-being, the highest state, religious merit and the highest austerity.

trāhi māṁ deva-deveśa hare saṁsāra sāgarāt |
trāhi māṁ sarva pāpaghna duḥkha śokārṇavāt prabho || 1 ||

O Lord of lords, Hari save me from the ocean of existence. O redeemer of sins, save me from the ocean of misery and sorrows, O Lord !

devakīnandana śrīśa hare saṁsāra sāgarāt |
dur-vṛttāṁs-trāyase viṣṇoḥ ye smaranti sakṛt sakṛt || 2 ||

O Son of Devaki! O Lord of Sri! Save me from the ocean of transmigration! Thou art reputed to be the Saviour of sinners who remember Thee but once.

so'haṁ devāti-dur-vṛttaḥ trāhi māṁ śoka sāgarāt |
puṣkarākṣa nimagno'haṁ mahaty-ajñāna sāgare || 3 ||

O Lord, I am the most wicked of all sinners, save me from the ocean of sorrow. O Pushkaraksha, I am deeply emersed in the sea of ignorance.

trāhi māṁ deva-deveśa tvāmṛte'nyo na rakṣitā |
svajanma vāsudevāya go brahmaṇa hitāya ca || 4 ||

O God of gods, save me. Apart from Thee there is no other refuge. Obeisance to the Self-born vasudeva, the benefactor of the whole universe & devotees.

jagadd-hitāya kṛṣṇāya govindāya namo namaḥ |
śantir astu śivaṁ cāstu dhanavikhyāti rājyabhāk || 5 ||

Obeisance to Krishna, Govinda. Let there be peace, let there be welfare. Let me be the possessor of sacred wealth, fame and a vast spiritual realm.

Prārthana

anādi nidhano devaś śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava || 1 ||

O Imperishable Lotus-eyed Lord, wielding the conch, discus and mace, may it please you to grant liberation to this departed one.

atasi puṣpa saṁkāśaṁ pīta-vāsa samacyutaṁ |
ye namasyanti govindaṁ na teṣāṁ vidyate bhayam || 2 ||

Those who worship the Lord Govinda of dark hue; garbed in yellow silk, for them there is no fear of death.

kṛṣṇa kṛṣṇa kṛpālo tvaṁ agatīnāṁ gatir bhava |
saṁsāra ārṇava magnānāṁ prasīda puruṣottama || 3 ||

O Most merciful Lord Krsna who art the saviour of the helpless, have mercy upon those who are drowning in this ocean of repeated birth & death.

nārāyaṇa sura śreṣṭha lakṣmi kānta janārdhana |
asya pretasya mokṣārthaṁ suprīto bhava sarvadā || 5 ||

O Lord Narayana foremost of divinities, Consort of Lakshmi, Lord of humankind! Please show compassion and grant liberation to the departed one.

- Sprinkle the mourners with water from the karma-pātra and extinguish the rakṣa-dīpa
- The kartā prostrates to the South
- The mourners return home and the kartā takes a bath.

Dakṣina Dānam

bho brahmaṇāḥ! akṣayya puṇya loka avāptyarthaṁ mayā kravya nāma agninā kṛtaṁ paitra-medhikaṁ karma yathā śāstraṁ bhūyād iti bhavanto mahānto'nugrahṇantu ||

O Brahmins through your blessing may this rite of cremation be fruitfull according to the Scriptures, and may my father attain to a perpetual state of virtue and well-being.

UDAKA DĀNA PRAYOGAḤ

DAILY LIBATIONS FOR 10 DAYS

1. Tīra Kuṇḍa Vidhiḥ

[equipment:— a small trowel, 3 stones, a new cloth 1 meter square, a water-vessel, a bottle of water, darbha grass, sesame seeds, a mat to sit on.]

- In the afternoon of the second day the karta wearing a new dhoti goes to a river-bank, sea-shore or reservoir, if none of these are possible then a spot in the backyard can be chosen.
- He digs a small hole for placing the stone.

Saṅkalpaḥ — hariḥ oṁ tatsat **………** mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham asyam puṇya tithau kaśyapa gotrasya _______ pretasya mama pituh [kaśyapa gotrāyāḥ _______ nāmnyāḥ pretāyāḥ mama mātuḥ] adya prathame'hani prathama dinam ārabhya daśa dina paryantaṁ dahana janita kṣut tṛṣṇā śānti arthaṁ vāsodaka tilodaka pradāna arthaṁ taṭāka (nadi/ samudra) tira kuṇḍe pāṣāṇa sthāpanaṁ kariṣye ||

Invocation

- He faces the south and kneeling down on darbha grass places three stones in the pit and invokes the spirit of the deceased.

Father

āyāhi preta gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||

kaśyapa gotrasya ______ mama pituḥ adya prathame'hani prathama dinam ārabhya daśa dina paryantaṁ dahana janita kṣut tṛṣṇā śānti arthaṁ vāsodaka tilodaka pradāna arthaṁ taṭāka (nadi/ samudra) tira kuṇḍe āsu śilāsu sānnidhya kuru ||

Mother

āyāhi prete gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||

kaśyapa gotrāyā _________ nāmniṁ pretā mama mātuḥ adya prathame'hani prathama dinam ārabhya daśa dina paryantaṁ dahana janita kṣut tṛṣṇā śānti arthaṁ vāsodaka tilodaka pradāna arthaṁ taṭāka (nadi/ samudra) tira kuṇḍe āsu śilāsu sānnidhya kuru ||

Saṅkalpaḥ — hariḥ oṁ tatsat .... mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham asyām puṇya tithau kaśyapa gotrasya ___________ nāma/nāmnīm mama pituh/mātuḥ adya prathame'hani dahana janita kṣut tṛṣṇā śānti arthaṁ taṭāka (nadi/ samudra) tīra kuṇḍe vāsodaka tilodaka pradānāni kariṣye ||

- ❖ With ten blades of darbha take a new white cloth and fold it three times
- ❖ bend the knee and offer the water be squeezing the cloth;

Father kaśyapa gotrasya _______ pretasya mama pituh adya prathame'hani dahana janita kṣut tṛṣṇā śānti arthaṁ taṭāka (nadi/ samudra) tira kuṇḍe mama pitre etat vāsodakaṁ dadāmi ||

Mother kaśyapa gotrāyāḥ _______ nāmnīm pretā mama mātuh adya prathame'hani dahana janita kṣut tṛṣṇā śānti arthaṁ taṭāka (nadi/ samudra) tira kuṇḍe mama mātre etat vāsodakaṁ dadāmi ||

- ❖ offer three times

Tilodaka dānam

Father kaśyapa gotrāya _______ pretāya mama pitre etat tilodakaṁ dadāmi ||
Mother kaśyapa gotrāyai _______ nāmnyai pretāyai mama mātre etat tilodakaṁ dadāmi ||

- ❖ rise up and offer ghaṭodakam (water poured into a small clay pot.)

he mama pituḥ/mātuḥ mayā dattāni etāni vāsodakāni tilodakāni upatiṣṭha |
etat ghaṭa udakaṁ piba ||

- ❖ asperse with the ghaṭodaka.
- ❖ This ceremony should be repeated every day until the tenth.
- ❖ Taking the kumbha with water one should return home.

2. Dvāra Kuṇḍa Vidhiḥ

❖ To the left of the front door one should dig a small pit.

Saṅkalpaḥ — hariḥ oṁ tatsat **………** mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham adya kaśyapa gotrasya __________ [kaśyapa gotrāyāḥ ___________ nāmnyāḥ mama mātuḥ] adya prathame'hani dahana janita kṣut tṛṣṇā śānti arthaṁ ahar-ahar-vāsaḥ udaka dāna arthaṁ preta śarira klṛpti arthaṁ prabhūta bali pradāna arthaṁ ca gṛha-dvāra kuṇḍe pāṣāṇa sthāpanaṁ kariṣye ||

❖ Place three stones or one tied with darbha grass into the pit.
❖ Invoke the spirit of the deceased;

Father

āyāhi preta gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||

kaśyapa gotrasya ________ pretasya mama pituḥ adya prathame'hani prathama dinam ārabhya daśa dina paryantaṁ dahana janita kṣut tṛṣṇā śānti arthaṁ, ahar-ahar-vāsa udaka dāna arthaṁ, preta śarira klṛpti arthaṁ, ahar-ahar piṇḍa bali pradāna arthaṁ, mahā kṣun nivṛtti arthaṁ, prabhūta bali pradāna arthaṁ ca, gṛha dvāra kuṇḍe āsu śilāsu kaśyapa gotraṁ ________ dāsa pretaṁ mama pitaraṁ āvāhayāmi | āsu śilāsu sānnidhyaṁ kuru ||

Mother

āyāhi prete gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||

kaśyapa gotrāyā ________ pretā mama mātuḥ adya prathame'hani prathama dinam ārabhya daśadina paryantaṁ dahana janita kṣut tṛṣṇā śānti arthaṁ ahar-ahar-vāsa udaka dāna arthaṁ pretā śarira klṛpti arthaṁ ahar-ahar piṇḍa bali pradāna arthaṁ mahā kṣun nivṛtti arthaṁ prabhūta bali pradāna arthaṁ ca gṛha dvāra kuṇḍe kaśyapa gotrāṁ ________ nāmnīm mama mātuḥ āvāhayāmi | āsu śilāsu sānnidhyaṁ kuru ||

❖ Fold the cloth as before;

Father kaśyapa gotrasya __________ pretasya mama pituḥ adya prathame'hani dahana janita kṣut tṛṣṇā śānti arthaṁ gṛha-dvāra kuṇḍe mama pitre etad vāsodakaṁ dadāmi ||

Mother kaśyapa gotrāyāḥ ________ nāmnīm pretā mama mātuḥ adya prathame'hani dahana janita kṣut tṛṣṇā śānti arthaṁ gṛha-dvāra kuṇḍe mama mātre etad vāsodakaṁ dadāmi ||

Piṇḍa Dānam

Saṅkalpaḥ — hariḥ oṁ tatsat **………** mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham kaśyapa gotrasya ________ pretasya mama pituḥ adya prathame'hani gṛha dvāra kuṇḍe dahana janita kṣut tṛṣṇā śānti arthaṁ vāsa udaka

dānāni preta śarira klṛpti arthaṁ piṇḍa bali pradānaṁ ca kariṣye ||

- ❖ Prepare piṇḍas from some rice-flour. Mix the piṇḍa with some til - make it the size of an egg
- ❖ Near the kuṇḍa spread darbha pointing to the south.
- ❖ Pour out some tilodaka

Father kaśyapa gotrāya _______ dāsaḥ pretāya mama pitre etat tilodakaṁ dadāmi ||
Mother kaśyapa gotrāyai ________ nāmnyai pretāyai mama mātre etat tilodakaṁ dadāmi ||

- ❖ Hold the piṇḍa in your right hand and then offer from the pitṛ tīrtha

Father adya mama pituḥ prathame'hani preta śarira klṛpti arthaṁ kaśyapa gotrāya ________ dāsaḥ pretāya mama pitre prātaḥ / sāyaṁ etaṁ piṇḍaṁ dadāmi ||

Mother adya mama mātuḥ prathame'hani pretā śarira klṛpti arthaṁ kaśyapa ________ gotrāyāḥ ________ nāmnīm pretā mama mātre prātaḥ / sāyaṁ etaṁ piṇḍaṁ dadāmi ||

- ❖ Asperse tilodaka on the piṇḍa

Father — mārjayatāṁ pretaḥ mama pitā ||

Mother — mārjayatāṁ pretā mama mātā ||

- ❖ Stand with añjali

Father — he mama pituḥ adya prathame'hani mayā dattāni vāsa udakāni etaṁ piṇḍaṁ etaṁ baliṁ ca upatiṣtha ||

Mother — he mama mātuḥ adya prathame'hani mayā dattāni vāsa udakāni etaṁ piṇḍaṁ etaṁ baliṁ ca upatiṣtha ||

- ❖ wash the carusthāli and with a little of the water and til pour around the bali apradakṣina.

piṇḍaṁ baliṁ ca tṛpyasva

- ❖ Turn the vessel upside down and asperse.

SAMAṢṬHI TĪRA-DVĀRA KUṆḌA KRIYĀNI

If the rites cannot be performed every day then they can be done collectively on the 10th day.

Saṅkalpaḥ — hariḥ oṁ tatsat **………** mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham asyam puṇya tithau kaśyapa gotrasya _______ dāsaḥ pretasya mama pituh [kaśyapa gotrāyāḥ _______ nāmnyāḥ pretāyāḥ mama mātuḥ] adya prathame'hani prathama dinam ārabhya daśa-dina paryantaṁ dahana janita kṣut tṛṣṇā śānti arthaṁ vāsodaka tilodaka pradāna arthaṁ tīra kuṇḍe dvāra kuṇḍe pāṣāṇa sthāpana abhāve adya sakala kāryam sadya kariṣye ||

Invocation

- ❖ He faces the south and kneeling down on darbha grass places three stones in the pit and invokes the spirit of the deceased.

Father

āyāhi preta gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||

kaśyapa gotrasya ______ mama pituḥ adya prathame'hani prathama dinam ārabhya adya daśa dina paryantaṁ dahana janita kṣut tṛṣṇā śānti arthaṁ vāsodaka tilodaka pradāna arthaṁ eka kuṇḍe āsu śilāsu sānnidhya kuru ||

Mother

āyāhi prete gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||

kaśyapa gotrāyā _______ nāmniṁ pretā mama mātuḥ adya prathame'hani prathama dinam ārabhya adya daśa dina paryantaṁ dahana janita kṣut tṛṣṇā śānti arthaṁ vāsodaka tilodaka pradāna arthaṁ eka kuṇḍe āsu śilāsu sānnidhya kuru ||

Saṅkalpaḥ — hariḥ oṁ tatsat **………** mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham asyām puṇya tithau mama pituh/mātuḥ prathama dinam ārabhya adya daśa dina paryantaṁ adya eka kuṇḍe vāsodaka tilodaka pradānāni kariṣye ||

- ❖ With ten blades of darbha take a new white cloth and fold it three times
- ❖ bend the knee and offer the water be squeezing the cloth;

Father kaśyapa gotrasya _______ dāsaḥ pretasya mama pituh prathame'hani ārabhya /dvitīya / tritīya /turīya /pañcama / ṣāṣṭi / sapatama / aṣṭhame / navame /daśame ahni – dahana janita kṣut tṛṣṇā śānti arthaṁ mama pitre etat vāsodakaṁ dadāmi ||

- ❖ Offer 30 times

Mother kaśyapa gotrāyāḥ _______ nāmnīm pretā mama mātuh adya prathame'hani ārabhya /dvitīya / tritīya /turīya /pañcama/ṣāṣṭi /sapatama / aṣṭhame / navame

/daśame ahni dahana janita kṣut tṛṣṇā śānti arthaṁ eka kuṇḍe mama mātre etat vāsodakaṁ dadāmi ||

- ❖ Offer 30 times

Tilodaka dānam

Father kaśyapa gotrāya _______ pretāya mama pitre etat tilodakaṁ dadāmi ||
Mother kaśyapa gotrāyai _______ nāmnyai pretāyai mama mātre etat tilodakaṁ dadāmi ||

- ❖ offer 10 tarpanas
- ❖ rise up and offer ghaṭodakam (water poured into a small clay pot.)

he mama pituḥ/mātuḥ mayā dattāni etāni vāsodakāni tilodakāni upatiṣṭha |
etat ghaṭodakaṁ piba ||

- ❖ asperse with the ghaṭodaka.

Vimśati Piṇḍa Dānam

- ❖ Prepare 20 piṇḍas the size of an egg from some rice-flour. (10 should be larger)
- ❖ Near the kuṇḍa spread 2 darbha pointing to the south.

Father adya mama pituḥ prathame'hani preta śarira klṛptyarthaṁ kaśyapa gotrāya _______ dāsah pretāya mama pitre prathama dina ārabhya daśame ahne paryantam prātaḥ / sāyaṁ (eka vāram eva) etaṁ piṇḍaṁ dadāmi ||

prathama ahni etaṁ piṇḍaṁ dadāmi | etc. etc.

Mother adya mama mātuḥ prathame'hani pretā śarira klṛpti arthaṁ kaśyapa gotrāyāḥ _______ nāmnīm pretā mama mātre prathama dina ārabhya daśame ahne paryantam prātaḥ / sāyaṁ (eka vāram eva) etaṁ piṇḍaṁ dadāmi ||

- ❖ Asperse tilodaka on the piṇḍa

Father — mārjayatāṁ pretaḥ mama pitā ||

Mother — mārjayatāṁ pretā mama mātā ||

- ❖ Stand with añjali

Father — he mama pituḥ adya prathame'hani ārabhya daśame ahne paryantam mayā dattāni vāsa udakāni etaṁ piṇḍaṁ etaṁ baliṁ ca upatiṣṭha ||

Mother — he mama mātuḥ adya prathame'hani ārabhya daśame ahne paryantam mayā dattāni vāsa udakāni etaṁ piṇḍaṁ etaṁ baliṁ ca upatiṣṭha ||

- ❖ wash the carusthāli and with a little of the water and til pour around the bali apradakṣina.

piṇḍaṁ baliṁ ca tṛpyasva

- ❖ Turn the vessel upside down and asperse.

DAŚĀHA VIDHIḤ

- On the tenth day all the family should have complete shave and bath, with loose hair and wearing one garment.

1. Śānti Homaḥ

Saṅkalpaḥ hariḥ oṁ tat sat: govinda govinda govinda .... asyām puṇya tithau kaśyapa gotrasya ________ dāsaḥ pretasya mama pituḥ [kaśyapa gotrāyā ________ nāmnyā pretāyā mama mātuḥ] maranāt daśame'hani mama jñātināṁ ca agha nirharaṇa arthaṁ śānti homaṁ kariṣye ||

On this 10th after the death and cremation of my father/mother, I perform this Shanti (Peace) Homa for absolving all my relatives of their transgressions and misdemeanours and to bring peace to our family.

- A red bull skin is placed to the west of the fire with the neck side facing the east
- Three relatives wearing vetasā garlands sit on the hide the youngest first.

agnimukham

oṁ bhūrbhuvas-suvaḥ dhūma-ketu nāma agnim āvāhayāmi sthāpayāmi |
oṁ dhūma-ketu nāma agnaye namaḥ | supratiṣṭho varado bhava ||

rekhākriya | agnisthāpanaṁ | prāktoyam nidhāya | agnimidhvā | paristaraṇam |

- Offer ahutis with the following slokas taking sampāt-ājyam

yaḥ sama sarva bhūteṣu jitātmā śānta mānasaḥ |
sa pāpebhyo vimucyeta jñānavān sarva veda-vit svāhā || 1 ||

One who is impartial to all beings, is self-controlled and of calm mind wise and proficient in sacred learning will be released from all sins.

tattvārthaṁ vetti yaḥ samyak puruṣam prakṛtim tathā |
jñātvā vā yo na muhyeta padaṁ prāpnoti śāśvatam svāhā || 2 ||

One who rightly understands the difference between matter (prakriti) and spirit (purusha) who is proficient in substantial wisdom, will be released from all sins and attain the highest abode.

tattvaguṇāguṇa parijñātā hyakṣayasya kṣayasya ca |
dhyānenaiva hyasaṁmūḍhaḥ sa pāpebhyo pramucyate svāhā || 3 ||

One who knows the difference between beneficial and unbeneficial and between the perishable and the imperishable, and who takes to the practice of meditation without distraction will be released from all sins.

sva-dehe para-dehe ca sukha duḥkha ca nityaśaḥ |
vicārajño bhaved yastu mucyate enasā dhruvam svāhā || 4 ||

One who is impartial and consistantly regards the pleasures and pains of his own body as those of others, is surely liberated from all sins.

ahiṁsraḥ sarva bhūteṣu tṛṣṇākrodha vivarjitaḥ |
śubha nyāya paro yaśca sa pāpebhyo pramucyate svāhā || 5 ||

One who practices non-violence to all beings, is free from attachment and anger and is inclined to piety and justice is freed from sins.

prāṇāyāmaiśca nirdahya adhaḥ sañcāraṇāni ca |
vyavasthita manā yastu sa pāpebhyo pramucyate svāhā || 6 ||

One who burns up the base propensities through breathing exercises and [consequently] attains steadiness of mind is freed from all sins.

nirāśīḥ sarvatas tiṣṭhed iṣṭārtheṣu na lolupaḥ |
parītātmā tyajet prāṇān sarva pāpāt pramucyate svāhā || 7 ||

One who abjures cravings of all sorts and in all places, and is free from greed regarding personal interests and who dies meditating upon the ātman is freed from all sins.

śraddadhāno jita krodhaḥ para dravya vivarjakaḥ |
anasūyaśca yo marttyaḥ sa pāpebhyo pramucyate svāhā || 8 ||

The person who is respectful, free from anger and who abstains from craving the possessions of others, and is free from malicious envy is freed from all sins.

guru śuśrūṣayā yuktas tvahiṁsā niratas ca yaḥ |
akṣudra śīlas tu naraḥ sa pāpebhyo pramucyate svāhā || 9 ||

One who serves the parents, elders and teachers, who is dedicated to non-violence, who is free from pettiness is released from all sins.

praśāstāni ca yaḥ kuryād apraśastāni varjayet |
māṅgalya paramo yaśca sa pāpebhyo pramucyate svāhā || 10 ||

One who performs acts that are commendable and avoids those that are condemned, who considers the well-being of others is liberated from all sins.

yo abhigacchati tīrthāni viśuddhenāntarātmanā |
pāpād uparato nityaṁ sa pāpebhyo pramucyate svāhā || 11 ||

One who goes on pilgrimages with a pure intention, and permenantly avoids sinful activity is liberated from all sins.

esa onugataḥ pretaḥ pitru sāmānya vāptavān |
śivam bhavatu śeṣānām jayatām cira jīvinaḥ svāhā || 12 ||

Saṅkalpaḥ — asmin śānti homa karmaṇi madhye saṁbhāvita samasta doṣa prāyaścitta arthaṁ sarva prāyaścittaṁ hoṣyāmi |

oṁ bhūr-bhuvas-suvas-svāhā | prajāpataye idaṁ na mama |

(In this fire one throws both the sruk and the sruva or the leaf substitutes.)

- parisesanam

2. Vṛṣabha Dānam

- A coconut representing a red bull is stood to the east of the fire;

Saṅkalpaḥ — hariḥ oṁ tatsat **.........** mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham asyām puṇya tithau kaśyapa gotrasya ________ śarmaṇaḥ pretasya mama pituḥ [kaśyapa gotrāyai ________ nāmnyai pretāyai mama mātuḥ] daśame'hani mama jñātināṁ ca agha nirharaṇa arthaṁ śānti homa aṅgam vṛṣabha dānam/tat pratinidhi mūlyam yat kiñcit dakṣiṇa dānam ahaṁ kariṣye ||

As an adjunct to the peace ceremony for the absolution of sins and offences I will now donate a bull or the price thereof to the best of my ability.

dharma rūpo'si dharmajña dharmo'si vṛṣa-rūpa-dhṛk |
tapaḥ śaucaṁ dayā satyam iti pādāḥ kṛte kṛtāḥ ||
sakalaṁ niṣkalaṁ śṛṅgaṁ syāt karṇam ākāśa mārutam |
netrañca candra-sūryaṁ syāt śiva-śaktiṣu nāsikā ||
sarva deva mukhaṁ kṛtvā pucchaṁ guhyena brahmayoḥ |
pañcāṅgaṁ gātra romaṁ syāt vṛttam āsana pīṭhakam ||

- The price of the bull is then given in charity.

3. Prāk Gamanam

- The mourners step towards the east.

4. Pāṣān Sthāpanam

- A stone is placed to the south of the fire;

imaṁ jīvebhyaḥ paridhiṁ dadhāmi | śataṁ jīvantu śaradaḥ purūcī ||

I place a barrier between these folk and Death, may they all live for a complete 100 years.

5. Sampāta Dhāraṇam

- The sampātam is given in the hands of some sumaṅgalis. They smear it on their faces.
- If no women are available the kartā does it.

6. Añjana Dhāraṇam

- The women then apply collyrium to the eyes;

7. Taru sthāpanam

Saṅkalpaḥ — hariḥ oṁ tatsat ……… mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham:— asyām puṇya tithau kaśyapa gotrasya _______ dāsaḥ pretasya mama pituḥ [kaśyapa gotrāyai _______ nāmnyai pretāyai mama mātuḥ] dahana saṁskāre citta-nirmāna arthaṁ vṛkṣa cchedana doṣa parihāra artham adya taru-sthāpanam kariṣye ||

On this 10th after the death and cremation of my father/mother, in order to compensate for the environmental damage caused by the chopping down of trees to build the cremation pyre (burning gas) I now plant a tree.

- The kartā plants a tree (or donates to http://www.greeningaustralia.org.au) Offer chandan, puṣpam and akṣata at base, centre and top of sapling.

mūlato brahma rūpāya madhyato viṣṇu rūpiṇe |
agrataḥ śiva rūpāya vṛikṣa rājāya te namaḥ ||

At the base of the tree is Brahma, in the trunk Vishnu and the crown Shiva. O king of trees I offering you my salutations.

āyur-balaṁ yaśo varcaḥ prajāḥ paśu-vasūni ca |
brahma-prajñāṁ ca medhāṁ ca tvaṁ no dehi vanaspate ||

O lord of the forest, grant me longevity, strength, fame, splendour, offspring, intelligence of knowledge of the Supreme.

paropakārāya phalanti vṛikṣāḥ paropakārāya vahanti nadyaḥ |
paropakārāya duhanti gāvaḥ paropakārāya śarīram etat ||

Trees bear fruit for the benefit others, Rivers flow for the good of others; Cows give milk to benefit others - This body is meant for doing good to others.

8. Ānanda ḥomaḥ

Saṅkalpaḥ — hariḥ oṁ tatsat ……… mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham:— asyām puṇya tithau kaśyapa gotrasya _______ pretasya mama pituḥ/mātuḥ daśame'hani mama jñātināṁ ca agha nirharaṇa arthaṁ ānanda avāpti arthaṁ ca ānanda homaṁ kariṣye ||

On this 10th after the death and cremation of my father/mother, I perform this Ananda (Joyful) Homa for absolving all my relatives of their transgressions and to bring joy back to our family.

❖ Take unconsecrated ghee 4 times into sruva and offer oblations with the following

ānandāya pramodāya punar āgām svān gṛhān |
āyur bala yaśa pṛṣṭhim sarva raksañca vṛddhitas svāhā ||
agnaye idam na mama ||

sarva dukha praśamanaṁ trailokyasyākhileśvara |
evam eva tvayā kāryam asmad śoka vināśanam svāhā ||
agnaye idam na mama ||

ānandañca śivañcaiva kṣemakañca dhruvan tathā |
vṛddha-bālātureṣveva śoka-moha-hara sadā svāhā ||
agnaye idam na mama ||

asmin ānanda homa karmaṇi madhye saṁbhāvita samasta doṣa prāyaścitta arthaṁ sarva prāyaścittaṁ hoṣyāmi ||

oṁ bhūr-bhuvas-suvas-svāhā | prajāpataye idaṁ na mama ||

❖ Throw the sṛuk & sruva into the fire | parisiñcanam | pavitra visarjanam |

PUṆYĀHA VĀCANAM

Invocation of Gaṅgā

dhyāyet bhāgiratīm devīṁ makarāsana-susthitām |
padma-hastāṁ padma-vaktrakāṁ sudhā-kalaśa-dharinīṁ ||
varadābhayadam devīṁ sarvābharaṇa bhūṣitām |
viṣṇu-pāda samudbhūtām sarva durita-nāśinīṁ ||

asmin pūrva sthāpita kumbhe gaṅgāṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi || oṁ gaṅgāyai namaḥ |

svāminī sarva-jagan-mātā yāvāt pūjāvasānakam |
tāvāt tvāṁ prīti bhāvena kumbhe'smin sannidhim kuru ||

āvāhitā bhava | sthāpitā bhava | sannidhā bhava | sanniruddhā bhava ā | sannihitā bhava | avaguṇṭhitā bhava | prasīda prasīda ||

❖ Offer 16 upacāras:

oṁ gaṅgāyai namaḥ | āsanaṁ samarpayāmi | arghyaṁ | pādyam | ācamanam | snānam | vastra artham akṣatām | upavitam | gandham |

puṣpaiḥ pūjayāmi:— oṁ gaṅgāyai namaḥ | mahā-bhadrāyai | māhā-māyāyai |

vara-pradāyai | nandinyai | padma-nilayāyai | mīnākṣyai | padma-vaktrakāyai | bhāgiratyai | makara-vāhinyai ||

oṁ gaṅgāyai namaḥ | dhūpam | dīpam | neivedyam | tām-būlam | karpūra nirājanam |

koṭi-sūrya-prabhā pāpa-dhvānta saṁhāra-kāriṇī |
śaśi-koṭi-prakāśā ca tri-jagat-dīpti-kāriṇī ||
oṁ gaṅgāyai namaḥ | ānanda karpūra nīrājanam sandarśayāmi ||

Puṣpāñjali

namaḥ śivāyai gaṅgāyai śivadāyai namo namaḥ |
namaste rudra rūpiṇyai śāṅkaryai te namo namaḥ ||
oṁ gaṅgāyai namaḥ | mantra-puṣpāñjalīm samarpayāmi ||

Prārthana

adattānām upādānaṁ ca hiṁsaivā ca vidhānataḥ |
paradāropasevā ca kāyikaṁ trividhaṁ smṛtam ||
pāruṣyam anṛtaṁ ca iva paiśunyaṁ cāpi sarvaśaḥ |
asambaddha pralāpaśca vāṅmayaṁ syāc catur vidham ||
para dravyeṣv abhidhyānaṁ manasāniṣṭa cintanam |
vitathābhiniveśaś-ca mānasaṁ tri-vidhaṁ smṛtam ||
etāni daśa pāpāni hara tvaṁ mama jāhnavi |

O Mother Ganga please absolve us of the ten types of sins; 3 of body – causing hurt to living beings, sexual misconduct and taking that which was not given. Four of speech; speaking harshly to others, telling lies, malicious gossip, scandal-mongering and three of mind: coveting the possessions of others, thinking malicious thoughts, and believing in false teachings.

gaṅgā gaṅgeti yo brūyād yojanānāṁ śatairapi |
mucyate sarva pāpebhyo viṣṇu-lokaṁ sa gachati ||

- Touch the kumbha with a bunch of kuśa grass.

gaṅgā devī mahā puṇyaṁ namas te viśvabhāmini |
yamunā parama pūrṇā namas te parameśvari || 1 ||
narmadā ca devī puṇyaṁ namaste loka rañjani |
dhāraṇyai mala-hāriṇyai namas tubhyam maheśvarī || 2 ||
nairañjane jagat kleśa hāriṇyai te namo namah |
mandākini-sura devī namaste mala-hāriṇi || 3 ||
meru-pradakṣinaṁ kṛtvā kleśān nārāyaṇa priya |
parvatāśru mukhā puṇye śiśu-kleśā vināśāya || 4 ||
apsu deva pavitrāṇi gaṅgā devī namo'stu te |
sarva vighna vināśanaṁ toyena pariśucyate || 5 ||
pañcākṣaraṁ mahā puṇyaṁ pavitraṁ pāpa-nāśanam |
pāpa-koṭi-sahasrāṇām agādham bhavet sāgaram || 6 ||
gaṅgā devī mahā-puṇyaṁ soma vāmṛta maṅgalam |
maṅgalaṁ śiva kāryāṇāṁ śiva kumbha mahottamam || 7 ||
gaṅgā harayata dharma pavitraṁ pāpa-nāśanam |
sarva vighna vināśañca vyomākāśa prabhāvataḥ || 8 ||

brahmā viṣṇu mahā-deva toyas tu toya-dehakaḥ |
amṛtaṁ sakalaṁ dehi gaṅgā-devi namo namaḥ || 9 ||
tīrtha-jñānaṁ mahā-gaṅgā sāgaro maralāyate |
nārāyaṇādyāgāro'pi kumbha-tīrthaṁ mahā-nadī || 10 ||
brahmā viṣṇuś ca rudraś ca toyaśca toya dehakaḥ |
amṛtaṁ sakalaṁ dehi gaṅgā-devi namo namaḥ || 11 ||
meru-pradakṣiṇaṁ kṛtaṁ kleśa nārāyaṇa priyam |
sarva tattva mukha puṇyaṁ ripu kleśa-vināśanam || 12 ||

oṁ idaṁ toyaṁ yad vimalaṁ pavitraṁ maṅgalaṁ divyam |
sarva kali kaluṣañ ca praśamanaṁ namaḥ svāhā ||

śuddha kleśa, śuddha mala, śuddha pātaka, śuddha vighna, śuddha pāpa nirupadrava oṁ jala nidhi mahā śakti huṁ phaṭ ||

- ❖ Gaṅgā udvāsanam

Prokṣaṇam (sprinkling)

imā āpah śivā śivattamāḥ, śāntā śāntattamāḥ, śubhā śubhattamāḥ, pūtā pūtattamāḥ, puṇyā puṇyattamāḥ, medhya medhyattamāḥ, amṛtā amṛta rasāḥ tās te kṛnvantu bheṣajam ||

aśucir vā śucir vāpi sarva kāma-gato pi vā |
cintayed devaṁ govindam sa bāhyābhyantaraś śuciḥ ||

EKADAŚĀHA VṚṢOTSARJANA VIDHIḤ

- ❖ On the eleventh day -prepare the site.
- ❖ Recite Puṇyāha-vācanam

Saṅkalpaḥ — hariḥ oṁ tatsat ……… mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham:— asyām puṇya tithau kaśyapa gotrasya _________ pretasya mama pituḥ [kaśyapa gotrāyāḥ _________ nāmnyāḥ pretāyāḥ mama mātuḥ] pretatva vimukti pūrvaka uttama loka prāptyarthaṁ adya ekādaśe’hani paurānokta prakāreṇa vṛṣabha utsarjana karma kariṣye ||

- ❖ To the North of the fire establish a kumbha.
- ❖ Invoke Rudra with the mantra

tri-śira-sam-aruṇābhaṁ nāga-bhūṣyekapardīṁ
jvalataṁ-makuṭam īśaṁ candra-mauḷīṁ sureśam |
tri-śikham abhayam abjā sākṣa mālākarābjair
dadhatam anudinan taṁ rudra devaṁ bhaje'ham ||

- ❖ Offer 16 upacāras

❖ Recite the following slokas:–

pratyaṅgā śasthitaṁ tryakṣaṁ vṛṣañca dhavalākṛtim |
sākṣād dharma svarūpañca parameśvara vāhanam || 1 ||
vṛṣo vṛṣākṛtī tryaikṣo rudraikāgata mānasaḥ |
sākṣād dharma svarūpañca śuddha sphaṭika nirmalaḥ || 2 ||
vṛṣabhaṁ śveta varṇantu tīkṣna śṛṅgaṁ mahā-balam |
divya rūpasva lāvaṇyaṁ tapta kāñcana sannibham || 3 ||
veda rūpañ catuṣ-pādaṁ agni rūpantu śṛṅgakam |
ādityaś-candra netraśca mukhaṁ rudras tathaiva ca || 4 ||
brahmā viṣṇuśca rudraśca rūpaṁ vṛṣabham ucyate |
īśvaro valayañcaivā sarva veda-mayaṁ vṛṣam || 5 ||
kṛta-tretāyugañcaivā dvāpare pādajam-puṭam |
kali-yugeneka pādantu bahuśaiva vimokṣatam || 6 ||
dharma-deva samākhyātaṁ paścimābhimukhan tathā |
śayanaṁ kṛtvā tu dharmajñaṁ śiva vāhanam ucyate || 7 ||
sakalaṁ niṣkalaṁ śṛṅgaṁ syāt karṇam ākāśa mārutam |
netrañca candra-sūryaṁ syāt śiva-śaktiṣu nāsikā || 8 ||
sarva deva mukhaṁ kṛtvā pucchaṁ guhyena brahmayoḥ |
pañcāṅgaṁ gātra romaṁ syāt vṛttam āsana pīṭhakam || 9 ||

❖ Wash, decorate and offer upacāras to the bull/substitute

dharmas tvaṁ vṛṣa-rūpeṇa brahmaṇā nirmitaḥ purā |
tavotsarga pradānena tārayasva bhavārṇavāt ||

You are the symbol of Dharma, that was created in the beginning by Brahma. By releasing you into the world, may we be able to cross this ocean of rebirth.

❖ Turn the bull (or a coconut) in the four directions.

East — he vṛṣabha-rāja pūrvāṁ diśaṁ gatvā tṛṇāni khāditvā jalāni pītvā deva brahmaṇa bhūmiṁ vihāya yathecchaṁ vihara ||

O King of Bulls proceed to the east. Graze and drink as you please, wander everywhere at will except on the lands of the gods and brahmins.

South — he vṛṣabha-rāja dakṣiṇām diśaṁ gatvā
West — he vṛṣabha-rāja praticīṁ diśaṁ gatvā
North — he vṛṣabha-rāja udīcīṁ diśaṁ gatvā

adya kaśyapa gotrasya _______ pretasya mama pituḥ [kaśyapa gotrāyāḥ _______ nāmnyāḥ pretāyāḥ mama mātuḥ] pretatva vimocana arthaṁ mayā eṣa vṛṣabha utsṛṣṭaḥ ||

In order to liberate my father/mother from the state of a hungry ghost I release this Dharma bull.

Pañca Dānaṁ

Saṅkalpaḥ — hariḥ oṁ tatsat **........** mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham:—

asyām puṇya tithau asyām puṇya tithau mayā utsṛṣṭasya vṛṣabhasya lañchanena loma tvag asthi majjā rudhira dāhana yo doṣaḥ samajani tad doṣaḥ parihāra arthaṁ tila vastra hiraṇya udaka kumbha godānāni kariṣye ||

On the occasion of releasing the Dharma Bull into the world I make the five offerings in order to atone for the offence of burning the hair, skin, bones, flesh and blood of my father/mother, I will make presentations of sesame, cloth, gold, water and a cow.

Invitation to the recipients. — sāmba-śiva rūpasya brāhmaṇasya idaṁ āsanam ||

1. Sesame:— adya kaśyapa gotrasya _______ pretasya mama pituḥ [kaśyapa gotrāyāḥ _______ nāmnyāḥ pretāyāḥ mama mātuḥ] pretatva vimocana arthaṁ mayā utsṛṣṭasya vṛṣabhasya loma dāha janita doṣaḥ nivṛtti arthaṁ imāni tilān tubhyaṁ saṁpradade

In order to atone for the offence of burning the hair of my father/mother I present you with this sesame.

2. Clothing:— adya kaśyapa gotrasya _______ pretasya mama pituḥ [kaśyapa gotrāyāḥ _________ nāmnyāḥ pretāyāḥ mama mātuḥ] pretatva vimocana arthaṁ mayā utsṛṣṭasya vṛṣabhasya, tvag dāha janita doṣaḥ nivṛtti arthaṁ idaṁ vastraṁ tubhyaṁ saṁpradade ||

In order to atone for the offence of burning the skin of my father/mother I present you with this cloth.

3. Gold:— adya kaśyapa gotrasya _______ pretasya mama pituḥ [kaśyapa gotrāyāḥ _________ nāmnyāḥ pretāyāḥ mama mātuḥ] pretatva vimocana arthaṁ mayā utsṛṣṭasya vṛṣabhasya asthi dāha janita doṣaḥ nivṛtti arthaṁ idaṁ hiraṇyaṁ tubhyaṁ saṁpradade ||

In order to atone for the offence of burning the bones of my father/mother I present you with this gold.

4. Water-pot:— adya kaśyapa gotrasya _______ pretasya mama pituḥ [kaśyapa gotrāyāḥ _________ nāmnyāḥ pretāyāḥ mama mātuḥ] pretatva vimocana arthaṁ mayā utsṛṣṭasya vṛṣabhasya majjā-dāha janita doṣaḥ nivṛtti arthaṁ idaṁ udaka-kumbhaṁ tubhyaṁ saṁpradade ||

In order to atone for the offence of burning the flesh of my father/mother I present you with this water.

5. Cow/coconut:— adya kaśyapa gotrasya _______ pretasya mama pituḥ [kaśyapa gotrāyāḥ _________ nāmnyāḥ pretāyāḥ mama mātuḥ] pretatva vimocana arthaṁ mayā utsṛṣṭasya vṛṣabhasya rudhira dāha janita doṣaḥ nivṛtti arthaṁ idaṁ go-pratinidhi nāḷikeraṁ tubhyaṁ saṁpradade ||

In order to atone for the offence of burning the blood of my father/mother I present you with this cow represented by the coconut.

❖ Rudra visarjanam

punyāha vācanam — page 32

DVĀDAŚĀHA VIDHIḤ
Sapiṇḍi karaṇam[3]

Anujñā

apavitraḥ pavitro vā sarvāvasthaṁ-gatopi vā |
yas-smaret puṇḍarikākṣaṁ sa bāhyābhyantaraś-śuciḥ ||

namo brahmaṇya devāya go-brāhmaṇa hitāya ca |
jagad-hitāya kṛṣṇāya govindāya namo namah ||

namo namaste govinda purāṇa puruṣottama |
idaṁ śrāddhaṁ hṛiṣīkeśa rakṣatāṁ sarvato diśaḥ ||

Saṅkalpaḥ — hariḥ oṁ tat sat | śrī govinda 3 | śubhe śobhane muhūrte adye śrī bhagavato mahā-puruṣasya śrī viṣṇoḥ ājñayā pravartamānasya ādya brahmaṇaḥ dvitīya parārdhe śrī śveta varāha kalpe vaivasvata manvantare aṣṭāviṁśatīttame kali yuge prathama pāde bauddha avatāre jāmbu-dvīpe meroḥ _______ dig-bhāge hiraṇmaya varṣe _______ deśe _______ mahā nagari antargate vyavahārikānām prabhavādi ṣaṣṭhi saṁvatsarānāṁ madhye _______ nāma saṁvatsare _______ ayane _______ ṛtau _______ māse _______ pakṣe _______ tithau _______ vāsara yuktāyāṁ _______ nakṣatra yuktāyām

Harih om tatsat. Govinda, Govinda, Govinda, in the country of ………, in the city of ………, in the year ……………… of the 60 year Jovian cycle, in the …………… solstice, during the …………… season, in the month of ……………… in the …………… fortnight, on the …………… lunar day, on a ………… day under the constellation of ………………

asyām puṇya tithau kaśyapa gotrasya _______ [gotrāḥ) _______ [namnīḥ) asmat pituḥ [asmat mātuḥ) pretatva vimocana dvārā vasvādi pitṛtva prāpti arthaṁ pitā-mahādibhiḥ saha samāna udakatva sapiṇḍatva sapiṇḍī-karaṇa śrāddham adya dvādaśe'hani ahaṁ kariṣye ||

on this the 12th day, I will perform the Unification Rites for my father/mother ……………… of the clan of ……………… in order to release him/her from the state of limbo and to unite him/her with Indra and the other manes, to bestow upon him/her equal status with the progenitors of our lineage, together I shall perform the rites of Parvana ekodistha sraddha and Sapindi-karana.

Agnimukham

oṁ bhūrbhuvas-suvaḥ dhūma-ketu nāma agnim āvāhayāmi sthāpayāmi |
oṁ dhūma-ketu nāma agnaye namaḥ | supratiṣṭho varado bhava ||

- Establish the fire with all the preliminary rites up to ājyabhāga,
- Offer 10 oblations with the following mantras. (Markandeya Purana)

amūrtānām ca mūrttānām pitṛṇāṁ dīpta tejasām |
namasyāmi sadā teṣāṁ dhyāninām divya cakṣuṣām svāhā || 1 ||
indrādīnāṁ ca netāro dakṣamārīcayos tathā |
sapta-ṛṣiṇāṁ tathānyeṣāṁ tān namasyāmi kāmadān svāhā || 2 ||

[3] Sapiṇḍikaraṇa can either be done on the 12th day or left until the 1st anniversay of the death.

I pay reverence always to those Pitris who are honoured, incorporeal, luminously splendid, who are rapt in meditation, and who possess supernatural sight. And I pay reverence to those granters of men's desires, who are leaders of Indra and the other gods, and of Daksa and Marici, of the sever rishis and of other sages.

manvādīnāṁ munīndrāṇāṁ sūrya candramasos tathā |
dyāvā pṛthivyāśca tathā namasyāmi kṛtāñjaliḥ svāhā || 3 ||

deva rṣiṇāṁ grahāṇāṁ ca sarva loka namaskṛtān |
akṣayyasya sadā dāṭran namasyāmi kṛtāñjaliḥ svāhā || 4 ||

I pay reverence to all the pitris of Manu and the other chief munis, and of the sun and the moon, among the waters and in the sea. With conjoint palms I pay reverence likewise to the constellations and the planets, to the wind and fire and to the sky, to the heaven and to the earth. And with conjoint palms I pay reverence to the devarishis progenitors to whom reverence is paid by all the worlds, who are always givers of what is imperishable.

prajāpateḥ kaśyapāya somāya varuṇāya ca |
yogeśvarebhyaśca sadā namasyāmi kṛtāñjaliḥ svāhā || 5 ||

namo gaṇebhyaḥ saptabhyas tathā lokeṣu saptasu |
svayambhuve namasyāmi brahmaḥe yoga cakṣuṣe svāhā || 6 ||

somādhārān pitṛ-gaṇān yoga mūrtidharāṁs tathā |
namasyāmi tathā somaṁ pitaraṁ jagatām aham svāhā || 7 ||

With joined palms I pay perpetual reverence to prajapati, kashyapa to Soma and to varuna and to the prince of religious devotion. Reverence to the seven classes of pitris moreover to the seven worlds! I pay reverence to the self existent brahma whose eyes are semi-closed in meditation. I pay reverence to the somadhara and yogamurtidhara classes of pitris and to soma – father of the worlds.

agni-rūpāṁs tathaivānyān namasyāmi pitṛn aham |
agniṣomam ayam viśvam yat etad aśeṣataḥ svāhā || 8 ||

ye u tejasi ye caite soma sūryāgni mūrttayaḥ |
jagat svarūpiṇaścaiva tathā brahma svarūpiṇaḥ svāhā || 9 ||

tebhyo'khilebhyo yogibhyaḥ pitṛbhyo yatamānasaḥ |
namo namo namaste me prasīdantu svadhābhujaḥ svāhā || 10 ||

I pay reverence to the pitris who are in the form of fire, because this universe is entirely composed of Agni and Soma. Now these who dwell in this light, and who have the bodies of the moon, sun and fire, and whose true nature is the world. And whose true nature is Brahma – to those pitris, practisers of Bhakti I pay reverence with a subdued mind, salutations again and again to them. May they the consumers of svadha be propitious to me.

agnaye kavya-vāhanāya svadhā svāhā || agnaye kavya-vāhanāy-edam ||

I offer my salutations to Mystic Fire who carries the oblations.

Father — asmin sapiṇḍī-karaṇa śrāddhe _______ gotrāya _______ pretāya mama pitre yamāya ca svāhā || _______ pretāya yamāya ca idaṁ na mama ||

Mother – asmin sapiṇḍī-karaṇa śrāddhe _______ gotrāyā _______ nāmnyā pretyai mama mātre yamāya ca svāhā || ____________ nāmnyā pretyai yamāya ca idaṁ na mama ||

asmin karmaṇi deveśa pramādāt bhramato'pi vā |
nyūnādhikaṁ kṛtaṁ yacca sarvaṁ sviṣṭa-kṛtaṁ kuru ||
tvam agne sarva lokānāṁ pāvanaḥ sviṣṭakṛt prabhuḥ |
yajña-sākṣī kṣema kartā sarvān kāmān prapūraya ||
hrīṁ agni-sviṣṭakṛte svāhā || agnaye sviṣṭakṛte idam na mama

- Paridhi Pariharaṇam
- Varuna Ahuti

śaṅkha kundendu dhavalo dvibhujāñca dvi-netrakam |
sarvābharaṇa saṁyuktaṁ kuṇḍalābhyāṁ virājitam ||
savye pāśābhayaṁ vāme makarasya tu vāḍanam |
sarva lakṣaṇa saṁyuktaṁ varuṇaṁ pranamāmyāham svāhā ||
varuṇāya idam na mama ||

- Samsrāva Homaḥ

oṁ svāhā || vasubhyo rudrebhya āditebhyaḥ saṁsrāva bhāgebhyaḥ idaṁ ||

oṁ bhūr-bhuvas-suvas-svāhā || prajāpataye idaṁ na mama ||

sviṣṭakṛta

asmin karmaṇi deveśa pramādāt bhramato'pi vā |
nyūnādhikaṁ kṛtaṁ yacca sarvaṁ sviṣṭakṛtaṁ kuru ||
tvamagne sarvalokānāṁ pāvanaḥ sviṣṭakṛt prabhuḥ |
yajñasākṣī kṣema kartā sarvān kāmān prapūraya ||
hrīṁ agni-sviṣṭakṛte svāhā | agnaye sviṣṭakṛte idam na mama ||

Saṅkalpaḥ — asmin sapiṇḍi-karaṇa homa karmaṇi madhye saṁbhāvita samasta doṣa prāyaścittārthaṁ sarva prāyaścittam hoṣyāmi ||

For all shortcomings that occured during the course of this sacrifice for the unification of the ancestors I now offer final atonement and expiation.

karmaṇe'sya parabrahmanna yuktaṁ vihitañca yat |
tacchāntyai yajña sampattyau vyāhṛtyā hūyate vibho ||

hrīṁ bhū svāhā | agnaye idam na mama ||
hrīṁ bhuvas-svāhā | vāyave idam na mama ||
hrīṁ suvas-svāhā | sūryāya idam na mama ||
hrīṁ bhūr-bhuvas-suvas-svāhā | prajāpataye idam na mama ||
oṁ śrīviṣṇave-svāhā | viṣṇave paramātmane idaṁ na mama ||
oṁ rudrāya paśupataye svāhā | rudrāya paśupataye idaṁ na mama ||

pūrṇāhuti

pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate |
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate ||

That is perfect, this is perfect. The perfect arises from the perfect. Taking the perfect from the perfect, the perfect alone remains.

hrīṁ yajñapate pūrṇobhavatu yajña me hṛṣyantu yajña-devatāḥ phalāni samyag yacchantu svāhā ||

marjanam

- ❖ Valedict varuna from the praṇīta pātra, then pour some water down on the four sides of the kuṇḍa.

pūrvām diśi mārjanaṁ namaḥ (east) | dakṣināṁ diśi mārjanaṁ namaḥ (south) | pratīcyāṁ diśi mārjanaṁ namaḥ (west) | udīcyām diśi mārjanaṁ namaḥ (north) | urdhvāṁ diśi mārjanaṁ namaḥ (sprinkle upwards) ||

- ❖ abhiṣeka from the prokṣaṇi pātra

āpaḥ sumitriyāḥ santu bhavantvoṣadhayo mama |
āpo rakṣantu māṁ nityam-āpo nārāyaṇaḥ svayam ||

- ❖ sprinkle a few drops of water in the north-east

ye dviṣanti ca māṁ nityaṁ yāṁśca dviṣmo narān vayam |
āpo durmitriyāsteṣām santu bhakṣantu tānapi ||
buddhiṁ vidyāṁ balaṁ medhāṁ prajñāṁ śraddhām yaśaḥ śriyam |
ārogyaṁ teja āyuṣyaṁ dehi me havyavāhana ||

oṁ vaiśvānarāya vidmahe | lālīlāya dhīmahi | tanno agniḥ pracodayāt ||

Homage to Agni

rudra teja samudbhūto varado havya-vāhanaḥ |
agnir vaiśvānaraḥ sākṣāt tasmai nityam namo namaḥ ||
oṁ agnaye namaḥ agniṁ ātmanyudvāsayāmi ||

visarjanam

yajña yajñapatiṁ gaccha yajñaṁ gaccha hutāśana |
svāṁ yoniṁ gaccha yajñesa pūrayāsman manoratham ||

- ❖ offer one dadhi ahuti to the north - agne kṣamasva svāhā

Tilakam

- ❖ Collect some ashes from the fire on the sruk and then place tilak on forehead.

śāntirastu śivaṁ cāstu vāsavāgni prasādataḥ |
marutāṁ brahmaṇaścaiva vasu rudra prajāpatiḥ ||

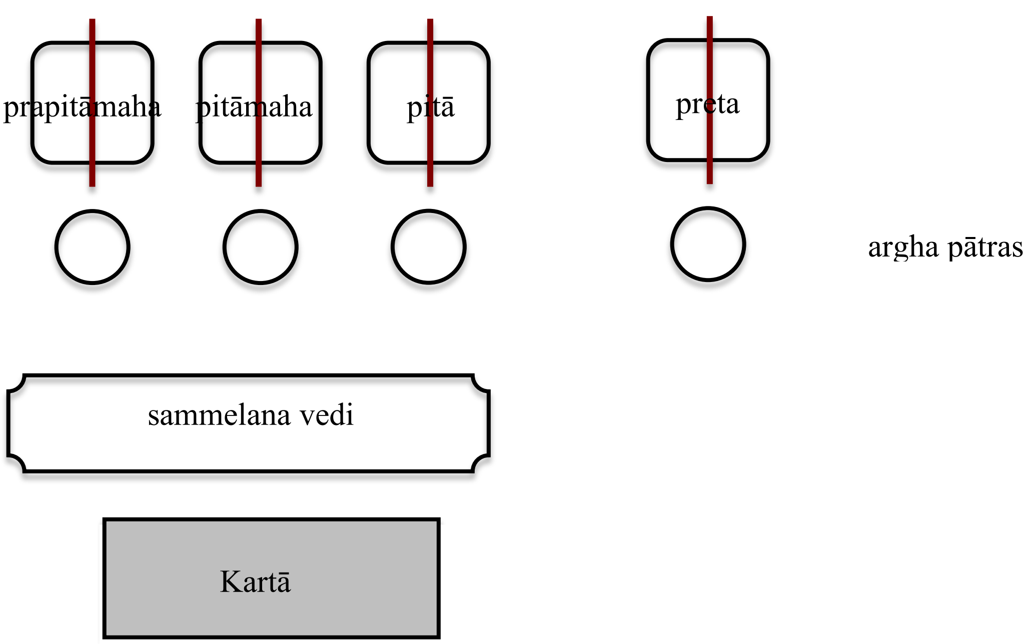
Piṇḍa Pradānam

Saṅkalpaḥ — hariḥ oṁ tatsat ……… mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham:—

kaśyapa gotrasya _______ pretasya mama pituḥ [gotrayā _______ nāmnyā pretyai mama mātuḥ] sapiṇḍī-karaṇa śrāddhe adya piṇḍa-pradānaṁ kariṣye ||

Hari Om tatsat, On this meritorious day characterized by the aforementioned astrological parameters I shall now make the offerings of rice balls.

- ❖ Prepare 4 āsanas and place kuśa blades on each with their tips to the south.
- ❖ Asperse with water —



Piṇḍa Pradhānam

Saṅkalpaḥ — hariḥ oṁ tatsat | .... kaśyapa gotrasya ________ dāsaḥ pretasya mama pituḥ [kaśyapa gotrayā ________ nāmnyā pretyai mama mātuḥ] sapiṇḍī-karaṇa śrāddhe adya piṇḍa-pradānaṁ kariṣye ||

- ❖ Prepare 4 āsanas and place kuśa blades on each with their tips to the south.
- ❖ Asperse with water —

Father

mārjayantāṁ mama pitaraḥ | mārjayantāṁ mama pitāmahāḥ |
mārjayantāṁ mama prapitāmaḥāḥ ||

- ❖ Offer 4 piṇḍas on the 4 pitru āsanas

1. kaśyapa gotra __________ dāsa asmat pitāmaha etaṁ piṇḍaṁ dadāmi |
2. kaśyapa gotra ___________ dāsa asmat prapitāmaha etaṁ piṇḍaṁ dadāmi |
3. kaśyapa gotra ___________ dāsa asmat vṛddha-prapitā maha etaṁ piṇḍaṁ dadāmi |

- ❖ Offer 1 elongated piṇḍa for the deceased.

4. kaśyapa gotrāya ________ nāmāya pretāya mama pitre etaṁ piṇḍaṁ upatiṣṭha ||

O My father by the name of .... I offer you this rice-ball.

- ❖ Offer gandham, akṣata, puṣpam, tulsi, vastram, dhūpam and dīpam on all the piṇḍas.

arcata prārcata priyam-edhaso arcata |
arcantu putrakā uta puraṁ na dhṛṣṇavarcata || idaṁ vo 'rcanaṁ ||

Tilākṣata	ime tilākṣatāḥ
Gandham	eṣa gandhaḥ
Puṣpāni	imāni puṣpāni śrī tulasī dalāni ca
Dhūpam	ghrāṇa tṛpti arthaṁ ayaṁ vo dhūpaḥ
Dīpam	avalokana arthaṁ ayaṁ vo dīpaḥ
Phalam	idaṁ phalam
Tāmbūlam	idam tāmbūlam
Nirājanam	idam nirājanam

Mother

mārjayantāṁ mama mātaraḥ | mārjayantāṁ mama pitāmahyā |
mārjayantāṁ mama prapitāmahyā ||

❖ Offer 3 piṇḍas

1. kaśyapa gotra __________ dāsa asmat pitāmahī etaṁ piṇḍaṁ dadāmi |
2. kaśyapa gotra ___________ dāsa asmat prapitāmahī etaṁ piṇḍaṁ dadāmi |
3. kaśyapa gotra ___________ dāsa asmat vṛddha-prapitāmahī etaṁ piṇḍaṁ dadāmi |

❖ Offer 1 elongated piṇḍa for the deceased.

4. kaśyapa gotrāyai ________ nāmnyai pretāyai mama mātre etaṁ piṇḍaṁ upatiṣṭha ||

O My mother by the name of .... I offer you this rice-ball.

❖ Offer gandham, akshata, pushpam, tulsi, vastram, dhupam and dipam

Arghya Kalpanam

❖ Prepare 4 arghya-pātras in front of the piṇḍas as follows:—
❖ Fill each arghya-pātra with water and recite the following

idaṁ toyaṁ yad vimalaṁ pavitraṁ maṅgalaṁ divyam |
sarva kali kaluṣañ ca praśamanaṁ namaḥ svāhā ||

❖ add sesame seeds

tilāḥ pāpa-harāḥ nityaṁ viṣṇor deha samudbhavāḥ |
maharṣeḥ gotra saṁbhūtāḥ kaśyapasya tilās smṛtāḥ |

❖ Place a pavitri in the argha pātra and add a white flower dipped in sandal paste.

siddhārtha yava dūrvābhir gandha puṣpākṣatair yutam |
tila puṣpa samāyuktaṁ gṛhāṇārghyaṁ mayā dattam ||

Father — adya kaśyapa gotrāya ________ dāsāya mama pitāmaha, prapitāmaha, vṛddha-prapitāmaha, mama pituḥ idaṁ te arghyam |
Mother — adya kaśyapa gotrāya ________ nāmnyāḥ mama pitāmahi, prapitāmahī, vṛddha-prapitāmahi, mama mātuḥ idaṁ te arghyam |

pitara/mātara argha pātrāṇi paripūrṇāni santu ||

adyeha kaśyapa gotrasya _________ dāsa preta mama pituḥ [gotre prete mama mātuḥ] sapiṇḍī-karaṇa śrāddhe eṣa hastārghyas tavopatiṣṭhatām ||

Arghya Saṁyojanam

Saṅkalpaḥ — hariḥ oṁ tatsat | ....

Father — adyeha kaśyapa gotrasya _________ dāsa preta mama pituḥ sapiṇḍī-karaṇa śrāddhe pitāmahādibhiḥ saha samāna udakatva siddhi arthaṁ preta pitra arghyaṁ pituḥ pitrādi ārghyeṇa saha saṁyojayiṣye ||

Mother — adyeha kaśyapa gotrāyāḥ _________ nāmnyāḥ pretā mama mātuḥ sapiṇḍī-karaṇa śrāddhe pitāmahyādibhiḥ saha samāna udakatva siddhi arthaṁ pretā mātrā arghyaṁ pituḥ pitrādi arghyeṇa saha saṁyojayiṣye ||

- ❖ Mix all the arghyas together while reciting the following mantras:—

eṣa vo nugatāḥ pretāḥ pitaras taṁ dadhāmi vaḥ |
śivam astīti śeṣāṇāṁ jayatāṁ cira-jīvinām ||

ye samānāḥ samanasaḥ pitaro yamarājye |
teṣāṃ lokaḥ svadhā namo yajño deveṣu kalpatām ||

ye samānāḥ samanaso jīvā jīveṣu māmakaḥ |
teṣāṃ śrīrmayi kalpatām asmin loke śatagaṃ samāḥ ||

Piṇḍa tredhā karaṇam

Saṅkalpaḥ — hariḥ oṁ tatsat |

adyeha kaśyapa gotrasya _________ dāsa preta mama pituḥ [kaśyapa gotrāyāḥ _________ nāmnyāḥ pretā mama mātuḥ] sapiṇḍī-karaṇa śrāddhe preta pitru [mātru] piṇḍa tredhā karaṇaṁ kariṣye ||

On this meritorious day characterized by the afore mentioned astrological parameters in this unification rite for my father .... of the clan of .... I shall now divide the rice-balls.

- ❖ With a blade of darbha cut the elongated preta piṇḍa into three parts.
- ❖ Take each part and place it in front of the other three piṇḍas.

Vaitaraṇi Godānam

- ❖ Invite the brahmin to receive the god-anam (a coconut, betel, coin with a promise to donate)

śrī mahāviṣṇu svarūpasya brāhmaṇasya idaṁ āsanam ||

hiraṇyagarbha garbhasthaṁ hema bija vibhāvaso |
ananta puṇya phalada atha śāntiṁ prayaccha me ||

yama dvāre mahāghore tapta vaitaraṇī nadī |
tāṁ tārayituṁ icchāmi kṛṣṇāṁ gāṁ dadāmyaham ||

At the gateway to Yamaloka there is a terrible boiling river called Vaitarani.
In order to effect a crossing of that river I now make a donation of a black cow.

Saṅkalpaḥ — hariḥ oṁ tatsat | adyeha _________ gotrasya _________ śarmaṇaḥ/varma/gupta/dāsa preta mama pituḥ [nāmnīm pretā mama mātuḥ] sapiṇḍī-karaṇa śrāddhe piṇḍa-saṁyojana kāle pitṛ-loka gamane vaitaraṇī nadi uttāraṇa arthaṁ imām savatsāṁ kṛṣṇāṁ gāṁ pratinidhi tan mūlyaṁ hiraṇyaṁ sa-tāmbūlaṁ mahā viṣṇu svarūpāya brāhmaṇāya tubhyaṁ ahaṁ sampradade na mama ||

On this meritorious day characterized by the afore mentioned astrological parameters in this unification rite for my father/mother .... at the time of the co-mingling of the pindas, in order that my father/mother may cross the Vaitarani river and enter into the realm of the Pitris, I now make this donation of the substitute cow with its calf, together with honorarium and betel to this brahmin who is the embodiment of Mahavishnu.

DASA DĀNĀNI (Optional)

- One should now make the ten types of donations according to one's ability.

dharmādhipo dhanādhyakṣo dharmarājo dhanañjayaḥ |
dharma gupto dharma jīvo dharma-jño dharma nandanaḥ ||

O Lord of Dharma, thou art the preceptor of the dharma, the King of the dharma the giver of great wealth. You are hidden within the dharma, live through the dharma, the knower of dharma and the rejoicer in the dharma.

Saṅkalpaḥ — hariḥ oṁ tatsat | nīti mārgo'rtha pādaśca satyavān jñāna-locanaḥ | dharma-rāja sadasi vidyamānānāṁ dvādaśa saṅkhyākānāṁ pūrvokta saṁjñakānāṁ prītyarthaṁ dānāni kariṣye ||

1. BHŪMI-DĀNAM

oṁ adyeha mama pituḥ [mātuḥ) ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ dāna khaṇḍokta phalāvāptaye ca imāṁ bhūmi pratinidhi mūlyaṁ viṣṇu daivatāṁ _______ gotrāya _______ nāma brāhmaṇāya sampradade | oṁ tat sanna mama ||

Om — On this meritorious day in order to atone for all the sins that my father (mother) committed throughout his/her life, and in order to please the Supreme Lord, I am offering this monetary substitute for land to the brahmin named .... together with Vishnu.

sarva-bhūtāśrayā bhūmir varāheṇa samuddhṛtā |
ananta sasya phaladā hyataḥ śāntiṁ prayaccha me ||

2. TILA-DĀNAM

oṁ adyeha mama pituḥ [mātuḥ) ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ imāṁs tilān (tan mūlya dravyam) prajāpati daivatān _______ gotrāya brāhmaṇāya sampradade | oṁ tat sanna mama ||

maharṣer gātra sambhūtāḥ kaśyapasya tilāḥ smṛtāḥ |
tasmād eṣāṁ pradānena mama pitra pāpaṁ vyapohatu ||

3. SUVARṆA DĀNAM

oṁ adyeha mama pituḥ [mātuḥ) ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ suvarṇaṁ (tan mūlya dravyam] vahni daivataṁ _______ gotrāya

brāhmaṇāya sampradade | oṁ tat sat na mama ||

hiraṇya-garbha garbhasthaṁ hema bija vibhāvaso |
ananta puṇya phalada atha śāntiṁ prayaccha me ||

4. ĀJYA DĀNAM

oṁ adyeha mama pituḥ [mātuḥ] ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ ājyaṁ (tan mūlya dravyam) mṛtyuñjaya daivatāṁ _______ gotrāya brāhmaṇāya sampradade | oṁ tat sat na mama ||

kāmadhenoḥ samudbhūtaṁ sarva kratuṣu saṁsthitam |
devānām ājyam āhāras-tataḥ śāntiṁ prayaccha me ||

5. VASTRA DĀNAM

oṁ adyeha mama pituḥ [mātuḥ] ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ vastra dvayaṁ (tan mūlya dravyam) bṛhaspati daivataṁ _______ gotrāya brāhmaṇāya sampradade | oṁ tat sat na mama ||

śīta-vātā tapa trāṇaṁ lajjāyā rakṣaṇaṁ param |
dehālaṅkaraṇaṁ vastram ataḥ śāntiṁ prayaccha me ||

6. DHĀNYA DĀNAM

oṁ adyeha mama pituḥ [mātuḥ] ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ dhānyaṁ (tan mūlya dravyam) prajāpati daivatāṁ _______ gotrāya brāhmaṇāya sampradade | oṁ tat sat na mama ||

sarva-deva-mayaṁ dhānyaṁ sarvotpattikaraṁ mahat |
prāṇināṁ jīvanopāyaścātaḥ śāntiṁ prayaccha me ||

7. GŪḌA-DĀNAM

oṁ adyeha mama pituḥ [mātuḥ] ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ gūḍaṁ (tan mūlya dravyam) soma daivataṁ _______ gotrāya brāhmaṇāya sampradade | oṁ tat sat na mama ||

yathā deveṣu viśvātmā pravaraśca janārdanaḥ |
tathā rasānāṁ pravaraḥ sadaivekṣuraso mataḥ |

8. RAJATA DĀNAM

oṁ adyeha mama pituḥ [mātuḥ] ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ rajataṁ (tan mūlya dravyam) candra daivatāṁ _______ gotrāya brāhmaṇāya sampradade | oṁ tat sat na mama ||

prītir-yataḥ pitṛṇāṁ ca viṣṇu śaṅkarayoḥ sadā |
śiva-netrodbhavaṁ raupyam-ataḥ śāntiṁ prayaccha me ||

9. LAVAṆA DĀNAṀ

oṁ adyeha mama pituḥ [mātuḥ] ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ lavaṇaṁ (tan mūlya dravyam) soma daivataṁ _______ gotrāya brāhmaṇāya sampradade | oṁ tat sat na mama ||

yasmād anna-rasāḥ sarve notkṛṣṭā lavaṇaṁ vinā |
śambhoḥ prītikaraṁ yasmād ataḥ śāntiṁ prayaccha me ||

10. UDAKA-KUMBHA DĀNAM

oṁ adyeha mama pituḥ [mātuḥ] pretasya maraṇa dinam ārabhya tithi baddha cāndramānena saṁvatsara pūrti paryantaṁ jāyamāna prātyahnika kṣut-pipāsā nivṛttyarthaṁ ṣaṣṭyādhika triśata saṅkhyākān sānnān sadīpān sadanta-dhāvanān udaka-kumbhān ________ brāhmaṇāya dāsye | oṁ tatsanna mama ||

Piṇḍa Saṁyojanam

Saṅkalpaḥ— hariḥ oṁ tatsat |

Father — adyeha kaśyapa gotrasya __________ dāsa preta mama pituḥ sapiṇḍī-karaṇa śrāddhe pitāmahādibhiḥ saha sapiṇḍatva siddhi arthaṁ preta pitru piṇḍaṁ pitāmahādibhiḥ saha saṁyojayiṣye ||

Mother — adyeha kaśyapa gotrāyāḥ __________ nāmnyāḥ pretā mama mātuḥ sapiṇḍī-karaṇa śrāddhe pitāmahyādibhiḥ saha sapiṇḍatva siddhi arthaṁ pretā mātru piṇḍaṁ pitāmahyādibhiḥ saha saṁyojayiṣye ||

- The piṇḍas are then mixed together with the following mantras.

eṣa vo nugatāḥ pretāḥ pitaras taṁ dadhāmi vaḥ |
śivam astīti śeṣāṇāṁ jayatāṁ cira-jīvinām ||
ye samānāḥ samanasaḥ pitaro yamarājye |
teṣāṃ lokaḥ svadhā namo yajño deveṣu kalpatām ||
ye samānāḥ samanaso jīvā jīveṣu māmakaḥ |
teṣāṃ śrīrmayi kalpatām asmin loke śatagaṃ samāḥ ||
samānī va ākūtiḥ samānam hṛdayāni vaḥ |
samānam astu vo manaḥ yathā vaḥ susahā 'sati ||

- Pour water around the piṇḍas.

mārjayantāṁ mama pitaraḥ [*mātaraḥ*] | mārjayantāṁ mama pitāmahāḥ [*pitāmahya*] | mārjayantāṁ mama prapitāmahāḥ [*prapitāmahya*] ||

upasthānam

gacchasva pitṛ loke tvaṃ pretatvaṃ ca parityaja |
samānaiḥ pitṛbhiḥ sādhaṃ viharasva yathā sukham ||
yaḥ kaścit pitṛ rūpeṇa tiṣṭhate parameśvaraḥ |
so'yaṁ śrāddha pradānena tṛptiṁ labhatu śāśvatīm || tṛpyata x 3

(never use the "preta" word after this)

- Apradakṣina tri pariṣecanam - upaviti - ācamya – prācināviti
- Do a tarpana with kuśa grass

yeṣāṁ na mātā na bandhur nānya-gotriṇaḥ |
te sarve tṛptim āyāntu mayā utsṛṣṭaiḥ kuśais tathā ||

To all those who have no mother, no kinsmen or clansmen, may they all be satisfied by this offering of water from the kusha grass.

tṛpyata tṛpyata tṛpyata |

- Offer tilodaka with kusa grass
- Cast the darbhas aside, remove the pavitri from the finger

mayā kṛtam idaṁ sapiṇḍī-karaṇa śrāddhaṁ tat sat brahmārpaṇam astu |

- Lift each piṇḍa smell it and then place in a bucket.

pūjayitvā tu piṇḍasthāne pitṛnśca praṇamed ṛtūn |
vasantāya namastubhyam grīṣmāya ca namo namaḥ ||

varṣābhyaśca śarat samjña ṛtave namaḥ sadā |
hemantāya namastubhyaṃ namaste śiśirāya ca ||

- Extinguish the lamp, wash hands and feet and then do acamanam.

pramādāt kurvitām karma prācyavetā dhvareṣu yat |
smaraṇād eva tad viṣṇoḥ sampūrṇatām syād iti śrutiḥ ||
oṁ kṛtena anena sapiṇḍī-karaṇa śrāddha karmaṇā pitṛ svarūpī śrījanardana bhagavān prīyatām na mama | oṁ tat sat ||

- Take shower wear clean clothes

Perform Puṇyāham — page 32

KARMĀNTA KRIYĀNI
(Karumathi Saḍaṅgu)

All the final death ceremonies (*karmandhiram*) can be performed together on the sixteenth day. They commence with the *punyāham*, or purificatory ceremony on page 32.

The Kammas perform a first annual ceremony, but not a regular sraddha afterwards.[4] Some Kammas are Saivites, others Vaishnavites. Most of the Saivites are disciples of Aradhya Brahmans, and the Vaishnavites of Vaishnava Brahmans or Satanis.

- ❖ According to the family tradition, 'Padayal' (3 or 5 in number) or offering of food items will be prepared.
- ❖ The Karta wearing the same dhoti used for cremation and ashes-collection, goes to the seashore accompanied by all his close male relatives who also bathed the body of the deceased in the funeral rites.
- ❖ After the Karta and band leave, the house is to be cleaned and all ladies take a bath.
- ❖ After reaching the seashore the karta wears the Pavitram and yajñopavitam.

Sthala Śuddhi

apasarpantu te bhūtā ye bhūtā bhuvi samsthitāḥ ।
ye bhūtā vighna-kartāras te naśyantu yamājñayā ॥ 1 ॥

apakrāmantu bhūtāni piśācāḥ sarvato diśam ।
sarveṣām avirodhena brahma karma samārabhe ॥ 2 ॥

Namaskāram

namo brahmaṇya devāya go-brāhmaṇa hitāya ca ।
jagad-hitāya kṛṣṇāya govindāya namo namah ॥

namo namaste govinda purāṇa puruṣottama ।
idaṁ śrāddhaṁ hṛiṣīkeśa rakṣatāṁ sarvato diśaḥ ॥

Rakṣa dīpa prajvalanam

bho dīpa brahma rūpas tvaṁ karma-sākṣī hyavighna-kṛta ।
yāvat karma samāptis syāt tāvat tvaṁ susthiro bhava ॥

Saṅkalpaḥ — hariḥ oṁ tat sat । śrī govinda 3 । śubhe śobhane muhūrte adye śrī bhagavato mahā-puruṣasya śrī viṣṇoḥ ājñayā pravartamānasya ādya brahmaṇaḥ dvitīya parārdhe śrī śveta varāha kalpe vaivasvata manvantare aṣṭāviṁśatīttame kali yuge prathama pāde bauddha avatāre jāmbu-dvīpe meroḥ ________ dig-bhāge hiraṇmaya varṣe ________ deśe ________ mahā nagari antargate vyavahārikānām prabhavādi ṣaṣthi saṁvatsarānāṁ madhye ________ nāma saṁvatsare ________ ayane ________ ṛtau ________ māse ________ pakṣe ________ tithau ________ vāsara yuktāyāṁ ________ nakṣatra yuktāyām

asyām puṇya tithau kaśyapa gotrasya ______________ nāma dāsaḥ asmat pituḥ [________ dāsī asmat mātuḥ] pretatva vimocana dvārā vasvādi pitṛtva prāpti arthaṁ

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[4] Gazetteer of the Anantapur district.

pitāmahādibhiḥ saha samāna udakatva sapiṇḍatva siddhi arthaṁ sapiṇḍī-karaṇa śrāddham adya ṣoḍaśe'hni/trimśat ahni ahaṁ ācārya dvāreṇa kāriṣye ||

Punyāha vācanam — page 32

2. Pitri Āvāhanam

Father

❖ Towards the South on an āsana, place a kūrca and invoke the preta.

kaśyapa gotrasya ________ dāsa preta mama pituḥ ṣoḍaśa ahni sapiṇḍikaraṇa śrāddhe āvāhayiṣye ||

āyāhi preta gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||
pituḥ asmin kūrce āvāhayāmi | idaṁ te āsanam ||

Mother

kaśyapa gotrāyā________ mama mātuḥ ṣoḍaśa ahni sapiṇḍikaraṇa śrāddhe āvāhayiṣye ||

āyāhi prete gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||
mātuḥ asmin kūrce āvāhayāmi | idaṁ te āsanam ||

Gandham	eṣa gandhaḥ
Tilākṣata	ime tilākṣatāḥ
Puṣpāni	imāni puṣpāni śrī tulasī dalāni ca
Dhūpam	ghrāṇa tṛpti arthaṁ ayaṁ vo dhūpaḥ
Dīpam	avalokana arthaṁ ayaṁ vo dīpaḥ
Tāmbūlam	idam tāmbūlam

Bhojana

❖ Place the food items on the Madhya vedi and recite.

preta pituḥ [mātuḥ] idaṁ te bhojana pātram |

❖ Sprinkle with water and then touch the food with the right thumb;

pṛthịvī te pātraṁ dyaur apidhānaṁ brahmaṇas tvāmukhe juhomi |
eko viṣṇur mahad bhūtaṁ pṛthak bhūtāny-anekaśaḥ |
trīn lokān vyāpya bhūtātmā bhuṅkte viśva-bhug avyayaḥ ||
svāhā viṣṇo havyam rakṣasva |

Father

adya kaśyapa gotrāya ______ dāsa pretāya pitre annaṁ sampradade ||

Mother

adya kaśyapa gotrāyai ______ nāmnyāḥ pretyai mātre annaṁ sampradade ||

❖ Offer tilodaka

devatābhyaḥ pitṛbhyaśca mahā-yogibhya eva ca |
namas svadhāyai svāhāyai nityam eva namo namaḥ ||

Salutations to the devas, to the manes and to all the great yogis,
I venerate the obsequial chants, I pay my obeisance again and again.

anena ādya karmānta śrāddhe bhagavan janārdaṇa priyatām |

Yama pūjā

Yama Dhyānam

kālañcani nibhākāre vidyut sama śadaṁṣṭrakam |
dvi-bhujaṁ rakta keśañca kuñcitaṁ dvita vibhramam ||
daṇḍāyudha samāyuktaṁ mahiṣasya tu vāhanam |
dvi-netrañca dvi-pādañca sarvābharaṇa-bhūṣitam ||
yamasyā kṛtir-ākhyātaṁ bhīma-rūpaṁ prajāpate |

- Offer upacāras to Yama and citragupta

oṁ yama-citraguptābhyāṁ namaḥ — āsanam samarpayāmi etc.
Puṣpa pūjā — dharmarājāya | mṛtyave | antakāya | vaivasvatāya | kālāya | sarva-bhūta-kṣayāya | audumbarāya | dadhnāya | nīlāya | parameṣṭhine | vṛkodarāya | citrāya | citra-guptāya ||
oṁ kāla rūpāya vidmahe | daṇḍa-dharāya dhīmahi | tanno yama pracodayāt ||
oṁ lekhini hastāya vidmahe | patra-dhārāya dhīmahi | tanno citra pracodayāt ||

Yama Stotram

tapasā dharmam ārādhya puṣkarē bhāskaraḥ purā |
dharmāṁśaṁ yaṁ sutaṁ prāpa dharma-rājaṁ namāmyaham || 1 ||
samatā sarva bhūtēṣu yasya sarvasya sākṣiṇaḥ |
atō yan nāma śamanam iti taṁ praṇamāmy-aham || 2 ||
yēnāntaśca kṛto viśvē sarvēṣāṁ jīvināṁ param |
kāmānurūpa kālēna taṁ kṛtāntaṁ namāmy-aham || 3 ||
bibharti daṇḍaṁ daṇḍyāya pāpināṁ śuddhi-hētavē |
namāmi taṁ daṇḍa-dharaṁ yaḥ śāstā sarva karmaṇām || 4 ||
viśvē ca kalayatyēva sarvāyuścāpi santatam |
atīva dur-nivāryaṁ ca taṁ kālaṁ praṇamāmy-aham || 5 ||
tapasvī vaiṣṇavo dharmī yaḥ saṁyamī vijitēndriyaḥ |
jīvināṁ karma phala-daṁ taṁ yamaṁ praṇamāmy-aham || 6 ||
svātmārāmaśca sarvajño mitraṁ puṇya-kṛtāṁ bhavēt |
pāpināṁ klēśado yasya puṇyaṁ mitraṁ namāmy-aham || 7 ||
yaj-janma brahmaṇo vaṁśē jvalantaṁ brahma-tējasā |
yō dhyāyati paraṁ brahma brahma-vaṁśaṁ namāmy-aham || 8 ||

PRADHĀNA HOMA

Agnimukham

oṁ bhūrbhuvas-suvaḥ dhūma-ketu nāma agnim āvāhayāmi sthāpayāmi |
oṁ dhūma-ketu nāma agnaye namaḥ | supratiṣṭho varado bhava ||

- Face the south take pāyasā mixed with ghee and til and offer into the fire.
- Offer 23 ahutis with the Yama gāyatrī.

oṁ kāla rūpāya vidmahe | daṇḍa-dharāya dhīmahi | tanno yama pracodayāt svāhā ||
yamāya idam na mama ||

Uttarāṅgam

sviṣṭakṛta

asmin karmaṇi deveśa pramādāt bhramato'pi vā |
nyūnādhikaṁ kṛtaṁ yacca sarvaṁ sviṣṭakṛtaṁ kuru ||
tvam agne sarva lokānāṁ pāvanaḥ sviṣṭakṛt prabhuḥ |
yajña-sākṣī kṣema kartā sarvān kāmān prapūraya ||
hrīṁ agni-sviṣṭakṛte svāhā | agnaye sviṣṭakṛte idam na mama ||

karmaṇe'sya para-brahman na yuktaṁ vihitañca yat |
tacchāntyai yajña sampattyau vyāhṛtyā hūyate vibho ||

hrīṁ bhū svāhā | agnaye idam na mama ||
hrīṁ bhuvas-svāhā | vāyave idam na mama ||
hrīṁ suvas-svāhā | sūryāya idam na mama ||
hrīṁ bhūr-bhuvas-suvas-svāhā | prajāpataye idam na mama ||

pūrṇāhuti

hrīṁ yajñapate pūrṇobhavatu yajña me hṛṣyantu yajña-devatāḥ phalāni samyag yacchantu svāhā ||

- Valedict varuna from the praṇīta pātra, then pour some water down on the four sides of the kuṇḍa.

marjanam

pūrvām diśi mārjanaṁ namaḥ (east) | dakṣināṁ diśi mārjanaṁ namaḥ (south) | pratīcyāṁ diśi mārjanaṁ namaḥ (west) | udīcyām diśi mārjanaṁ namaḥ (north) | urdhvāṁ diśi mārjanaṁ namaḥ (sprinkle upwards) ||

- abhiṣeka from the prokṣaṇi pātra

āpaḥ sumitriyāḥ santu bhavantvoṣadhayo mama |
āpo rakṣantu māṁ nityam-āpo nārāyaṇaḥ svayam ||

- sprinkle a few drops of water in the north-east

ye dviṣanti ca māṁ nityaṁ yāṁśca dviṣmo narān vayam |
āpo durmitriyāsteṣām santu bhakṣantu tānapi ||
buddhiṁ vidyāṁ balaṁ medhāṁ prajñāṁ śraddhām yaśaḥ śriyam |
ārogyaṁ teja āyuṣyaṁ dehi me havyavāhana ||

Homage to Agni

rudra teja samudbhūto varado havya-vāhanaḥ |
agnir vaiśvānaraḥ sākṣāt tasmai nityam namo namaḥ ||
oṁ agnaye namaḥ agniṁ ātmanyudvāsayāmi ||

visarjanam

yajña yajñapatiṁ gaccha yajñaṁ gaccha hutāśana |
svāṁ yoniṁ gaccha yajñesa pūrayāsman manoratham ||

❖ offer one dadhi ahuti to the north - agne kṣamasva svāhā

Tilakam

❖ Collect some ashes from the fire on the sruk and then place tilak on forehead.

śāntirastu śivaṁ cāstu vāsavāgni prasādataḥ |
marutāṁ brahmaṇaścaiva vasu rudra prajāpatiḥ ||

Piṇḍa Pradhānam

Saṅkalpaḥ — hariḥ oṁ tatsat | .... kaśyapa gotrasya ________ dāsaḥ pretasya mama pituḥ [kaśyapa gotrayā ________ nāmnyā pretyai mama mātuḥ] sapiṇḍī-karaṇa śrāddhe adya piṇḍa-pradānaṁ kariṣye ||

❖ Prepare 4 āsanas and place kuśa blades on each with their tips to the south.
❖ Asperse with water —

Father

mārjayantāṁ mama pitaraḥ | mārjayantāṁ mama pitāmahāḥ |
mārjayantāṁ mama prapitāmahāḥ ||

❖ Offer 4 piṇḍas on the 4 pitru āsanas

1. kaśyapa gotra __________ dāsa asmat pitāmaha etaṁ piṇḍaṁ dadāmi |
2. kaśyapa gotra ___________ dāsa asmat prapitāmaha etaṁ piṇḍaṁ dadāmi |
3. kaśyapa gotra ___________ dāsa asmat vṛddha-prapitā maha etaṁ piṇḍaṁ dadāmi |

❖ Offer 1 elongated piṇḍa for the deceased.

4. kaśyapa gotrāya ________ nāmāya pretāya mama pitre etaṁ piṇḍaṁ upatiṣṭha ||

❖ Offer gandham, akṣata, puṣpam, tulsi, vastram, dhūpam and dīpam on all the piṇḍas.

arcata prārcata priyam-edhaso arcata |
arcantu putrakā uta puraṁ na dhṛṣṇavarcata || idaṁ vo 'rcanaṁ ||

Tilākṣata	ime tilākṣatāḥ
Gandham	eṣa gandhaḥ
Puṣpāni	imāni puṣpāni śrī tulasī dalāni ca
Dhūpam	ghrāṇa tṛpti arthaṁ ayaṁ vo dhūpaḥ
Dīpam	avalokana arthaṁ ayaṁ vo dīpaḥ
Tāmbūlam	idam tāmbūlam

Mother

mārjayantāṁ mama mātaraḥ | mārjayantāṁ mama pitāmahyā |
mārjayantāṁ mama prapitāmahyā ||

❖ Offer 3 piṇḍas

1. kaśyapa gotra ___________ dāsa asmat pitāmahī etaṁ piṇḍaṁ dadāmi |
2. kaśyapa gotra ___________ dāsa asmat prapitāmahī etaṁ piṇḍaṁ dadāmi |
3. kaśyapa gotra ___________ dāsa asmat vṛddha-prapitāmahī etaṁ piṇḍaṁ dadāmi |

- ❖ Offer 1 elongated piṇḍa for the deceased.

4. kaśyapa gotrāyai _______ nāmnyai pretāyai mama mātre etaṁ piṇḍaṁ upatiṣṭha ||
O My mother by the name of .... I offer you this rice-ball.

- ❖ Offer gandham, akshata, pushpam, tulsi, vastram, dhupam and dipam

Arghya Kalpanam

- ❖ Prepare 4 arghya-pātras in front of the piṇḍas as follows:—
- ❖ Fill each arghya-pātra with water and recite the following

idaṁ toyaṁ yad vimalaṁ pavitraṁ maṅgalaṁ divyam |
sarva kali kaluṣañ ca praśamanaṁ namaḥ svāhā ||

- ❖ add sesame seeds

tilāḥ pāpa-harāḥ nityaṁ viṣṇor deha samudbhavāḥ |
maharṣeḥ gotra saṁbhūtāḥ kaśyapasya tilās smṛtāḥ |

- ❖ Place a pavitri in the argha pātra and add a white flower dipped in sandal paste.

siddhārtha yava dūrvābhir gandha puṣpākṣatair yutam |
tila puṣpa samāyuktaṁ gṛhāṇārghyaṁ mayā dattam ||

Father — adya kaśyapa gotrāya _______ dāsāya mama pitāmaha, prapitāmaha, vṛddha-prapitāmaha, mama pituḥ idaṁ te arghyam |
Mother — adya kaśyapa gotrāya _______ nāmnyāḥ mama pitāmahi, prapitāmahī, vṛddha-prapitāmahi, mama mātuḥ idaṁ te arghyam |

pitara/mātara argha pātrāṇi paripūrṇāni santu ||

adyeha kaśyapa gotrasya _________ dāsa preta mama pituḥ [gotre prete mama mātuḥ] sapiṇḍī-karaṇa śrāddhe eṣa hastārghyas tavopatiṣṭhatām ||

Arghya Saṁyojanam

Saṅkalpaḥ — hariḥ oṁ tatsat | ....

Father — adyeha kaśyapa gotrasya _________ dāsa preta mama pituḥ sapiṇḍī-karaṇa śrāddhe pitāmahādibhiḥ saha samāna udakatva siddhi arthaṁ preta pitra arghyaṁ pituḥ pitrādi ārghyeṇa saha saṁyojayiṣye ||

Mother — adyeha kaśyapa gotrāyāḥ _________ nāmnyāḥ pretā mama mātuḥ sapiṇḍī-karaṇa śrāddhe pitāmahyādibhiḥ saha samāna udakatva siddhi arthaṁ pretā mātrā arghyaṁ pituḥ pitrādi arghyeṇa saha saṁyojayiṣye ||

- ❖ Mix all the arghyas together while reciting the following mantras:—

eṣa vo nugatāḥ pretāḥ pitaras taṁ dadhāmi vaḥ |
śivam astīti śeṣāṇāṁ jayatāṁ cira-jīvinām ||
ye samānāḥ samanasaḥ pitaro yama-rājye |
teṣāṁ lokas svadhā namo yajñe deveṣu kalpatām ||
samānī va ākūtiḥ samānam hṛdayāni vaḥ |

samānam astu vo manaḥ yathā vaḥ susahā 'sati ||

Piṇḍa Saṁyojanam

Saṅkalpaḥ— hariḥ oṁ tatsat | ....

Father — adyeha kaśyapa gotrasya _________ dāsa preta mama pituḥ sapiṇḍī-karaṇa śrāddhe pitāmahādibhiḥ saha sapiṇḍatva siddhi arthaṁ preta pitru piṇḍaṁ pitāmahādibhiḥ saha saṁyojayiṣye ||

Mother — adyeha kaśyapa gotrāyāḥ _________ nāmnyāḥ pretā mama mātuḥ sapiṇḍī-karaṇa śrāddhe pitāmahyādibhiḥ saha sapiṇḍatva siddhi arthaṁ pretā mātru piṇḍaṁ pitāmahyādibhiḥ saha saṁyojayiṣye ||

- ❖ The piṇḍas are then mixed together with the following mantras.

eṣa vo nugatāḥ pretāḥ pitarastaṁ dadhāmi vaḥ |
śivam ast*i*ti śeṣāṇāṁ jayatāṁ cira-jīvinām ||
ye samānāḥ samanasaḥ pitaro yama-rājye |
teṣāṁ lokas svadhā namo yajñe deveṣu kalpatām ||
samānī va ākūtiḥ samānam hṛdayāni vaḥ |
samānam astu vo manaḥ yathā vaḥ susahā 'sati ||

- ❖ Pour water around the piṇḍas.

Father

mārjayantāṁ mama pitaraḥ | mārjayantāṁ mama pitāmahāḥ |
mārjayantāṁ mama prapitāmaḥāḥ ||

Mother

mārjayantāṁ mama mātaraḥ | mārjayantāṁ mama pitāmahya |
mārjayantāṁ mama prapitāmahya ||

upasthānam

yaḥ kaścit pitṛ rūpeṇa tiṣṭhate parameśvaraḥ |
so'yaṁ śrāddha pradānena tṛptiṁ labhatu śāśvatīm || tṛpyata x 3

- ❖ Apradakṣina tri pariṣecanam - upaviti - ācamya – prācināviti

Sāmānya Tarpana

[**Father**] hariḥ om tat sat | śiva śiva śiva | mama upāta samasta durita-kṣaya dvārā, śrī-parameśvara prītyarthaṁ ____ father, grandfather & great-grandfather ____aryāṇām vasu rudra āditya (pradyuma sankarṣana vasudeva) svarūpāṇāṁ asmat pitṛ pitāmaha prapitāmaha pitṛṇāṁ akṣayya tṛptyarthaṁ adya karmānta puṇya kale tila tarpaṇa rūpeṇa ahaṁ kariṣye ||

[**Mother**] hariḥ om tat sat | śiva śiva śiva | mama upāta samasta durita-kṣaya dvārā, śrī-parameśvara prītyarthaṁ ____mother, paternal grandma & great-grandma ____aryāṇām gaṅga yamuna sarasvatī svarūpīṇīṁ asmat mātṛ pitāmahī prapitāmahī mātṛṇāṁ akṣayya tṛptyarthaṁ adya karmānta puṇya kale tila tarpaṇa rūpeṇa ahaṁ kariṣye ||

- ❖ In a broad shallow dish place a kūrca.

idam kūrce pitṛṇ/mātṛn āvāhayāmi |

Father — om jīva nārāyaṇa svarūpa pitru devāya vidmahe । pradyuma sankarṣana vasudeva dhīmahi । tanno pitru deva pracodayāt ॥

Mother — om jīva nārāyaṇa svarūpa mātru devyai ca vidmahe । gaṅga yamuna sarasvatī dhīmahi । tanno mātru devī pracodayāt ॥

- ❖ Prepare a litre jug of water mixed with sesame seeds.
- ❖ Fill your right hand with water + sesame seeds and pour it onto the flower from the thumb – the hand should be slight turned towards the right side.

1. Father

asmat pitā ___________ nāma pradyumna svarūpaḥ tṛpyatām ।
idam tilodakaṁ tasmai svadhā (nārāyanātmane/śivātmane) namas-tarpayāmi ॥ x

2. Paternal grandfather

asmat pitāmaha ___________ nāma saṅkarṣaṇa svarūpaḥ tṛpyatām ।
idam tilodakaṁ tasmai svadhā namas-tarpayāmi ॥ x 3

3. Paternal great-grandfather

asmat prapitāmaha ___________ nāma vasudeva svarūpaḥ tṛpyatām ।
idam tilodakaṁ tasmai svadhā namas-tarpayāmi ॥ x 3

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1. Mother

asman mātā ___________ nāma devī gaṅgā svarūpā tṛpyatām ।
idam tilodakaṁ tasmai svadhā namas-tarpayāmi ॥ x 3

2. Paternal grandmother

asman pitāmahī ___________ nāma devī yamunā svarūpā tṛpyatām ।
idam tilodakaṁ tasmai svadhā namas-tarpayāmi ॥ x 3

3. Paternal great grandmother

asman prapitāmahī ___________ nāma devī sarasvatī svarūpā tṛpyatām ।
idam tilodakaṁ tasmai svadhā namas-tarpayāmi ॥ x 3

- ❖ Do tarpana with kuśa grass

yeṣāṁ na mātā na bandhur nānya-gotriṇaḥ ।
te sarve tṛptim āyāntu mayā utsṛṣṭaiḥ kuśais tathā ॥ tṛpyata tṛpyata tṛpyata ।

- ❖ Offer tila with kusa grass
- ❖ Cast the darbhas aside, remove the pavitri from the finger

mayā kṛtam idaṁ sapiṇḍī-karaṇa śrāddhaṁ tat sat brahmārpaṇam astu ।

yāntu pitṛ-gaṇāḥ sarve yataḥ sthānād upagatāḥ ।
sarve te hṛṣṭa manasaḥ sarvān kāmān dadātu me ॥
ye lokā dāna-śīlānāṁ ye lokāḥ puṇya karmaṇām ।
saṁpūrṇān sarva bhogaistu tān vrajadhvaṁ supuṣkalān ॥
ihāsmākaṁ śivaṁ śāntir āyur ārogya saṁpadaḥ ।
vṛddhis santāna vargasya jāyatām uttarottarā ॥

adya me saphalaṁ janma bhavat pādābhi vandanāt |
adya me gotrajāḥ sarve gatā vo'nugrahād divam ||
patra śākhādi dānena kleśitā yūyam īdṛśāḥ |
tat kleśa-jātaṁ cittāt tu vimṛtya kṣantum arhatha ||
mantra hīnam kriyā hīnam bhakti hīnaṁ dvijottamāḥ |
śrāddhaṁ sampūrṇatām yātu prasādād bhavatām mama ||

- The 3 Pindas are lumped together with the offerings in a white cloth and the Karta carries it on his left shoulder and goes to the sea-shore where he throws it into the sea reciting
  ' om namaś-śivaya/oṁ namo nārāyaṇāya 3 times.
- The Karta then moves one step forward, takes a dip in the sea and throws away his Pavitram.
- Return home, have bath. The Karta after reaching the shore is supposed to tonsure the head. Alternatively, a strand of hair only is cut.

Prārthana

gotran no vardhatām | dātāro no 'bhivardhantāṁ |
vedās santatir eva na | śraddhā ca no mā vyagamat |
bahu deyaṁ ca no astu | annaṁ ca no bahu bhaved |
atithīguṁś ca labhemahi | yācitāraś ca nas santu |
mā ca yāciṣma kañcana | etā satyā āśiṣas santu ||

May our clan expand may our wellwishers increase. May our learning expand and our faith be not diminished. May we have many objects fit to be given, and much foodstuffs. May we receive many guests and may we have many petitioners. May we never need to petition any one, may this blessing be ours.

pramādāt kurvatāṁ karma pracyavetādhvareṣu yat |
smaraṇād eva tad viṣṇoḥ sampūraṇam syād iti śrutiḥ ||

yasya smṛtyā ca nāmoktyā tapo yajña kriyādiṣu |
nyūnam sampūrṇatām yāti sado vande tam acyutam ||

anena kṛtena karmānta karmaṇā bhagavan gadādharaḥ priyatāṁ na mama
|| oṁ tat sad brahmārpaṇam astu ||

Dakṣiṇa Dānam

om adya kaśyapa gotrasya/gotrāyā _______ mama pituḥ/mātuḥ kṛtaitan karmānta kriyāni pratiṣṭhārthaṁ akṣaya puṇya loka prāptyarthaṁ idam dakṣiṇā dravyam _______ gotrāya _______ śarmaṇe brahmaṇāya datum aham utsṛje ||

13th DAY — ŚUBHA SVIKARAṆA

- Southerners usually perform Navagraha Homa and northerners the Gāyatri Homa. One can also offer puja and homa to the family's iṣṭha-devatā instead.
- All the family bathe and wear new clothes.
- Ganeśa Pūjā, Puṇyāha-vācanam, Gāyatrī Devī pūjā and Homa.

Saṅkalpa — oṁ hariḥ oṁ tat sat .... mama upāta samasta duritakṣaya dvāra śrī parameśvara prītyartham aśaucānte trayodaśa ahni śubhatva prāpyarthaṁ śāstrokta vidhānena trayodaśa dina kriyāni kariṣye (ācārya dvāreṇa kārayiṣye) ||

tad aṅgatvena nirvighnena parisampāptartham ādau vighneśvara pūjāṁ kariṣye ||

tad aṅgatvena antaḥ-karaṇa śuddhyarthaṁ, śarīra śuddhyarthaṁ, gṛha śuddhyarthaṁ, sarvopakaraṇa śuddhyarthaṁ - laghu puṇyāha vācanaṁ kariṣye ||

#1 GĀYATRĪ HOMAM

oṁ hariḥ oṁ tatsat .... mama upāta samasta duritakṣaya dvāra śrī parameśvara prītyartham aśaucānte trayodaśa dine śubhatva prāpyarthaṁ gāyatri mahā mantra havana ākhya karma kariṣye ||

On this the 13th day after the death and cremation of my father/mother I now perform the Gayatri Homa in order to mark the end of mourning and the reinstatement of auspiciousness.

Gāyatrī Dhyānam

muktā vidruma hema nīla dhavala-cchāyair mukhai strī kṣaṇaiḥ
yuktām indu nibaddha ratna mukuṭāṁ tattvārtha varṇātmikām |
gāyatrīm varadābhaya-aṅkuśa kaśāś śubhraṁ kapālaṁ guṇam
śaṅkhaṁ cakram athāravinda yugalaṁ hastair vahantīm bhaje ||

āyātu varadā devī akṣaraṁ brahma sammitam |
gāyatrīm chandasāṁ mātedaṁ brahmā juṣasvā naḥ |

- Offer the 16 upacāras and make flower offerings with the names of Gayatri devi

oṁ taruṇāditya-saṅkāśāyai namaḥ | sahasra-nayanojjvalāyai o | vicitra-mālābharaṇāyai o | tuhinācala-vāsinyai o | varadābhaya-hastābjāyai o | revā-tīra-nivāsinyai o | praṇityaya-viśeṣajñāyai o | yantrākṛta virājitāyai o | bhadra-pāda-priyāyai o | govinda-patha-gāminyai o || 10 || deva-gaṇa-santuṣṭāyai o | vanamālā-vibhūṣitāyai o | syannottama-saṁsthāyai o | dhīra-jīmūta-nisvanāyai o | matta-mātaṅga-gamanāyai o | hiraṇya-kamalāsanāyai o | dhiyai o | janoddhāra-viratāyai o | yoginyai o | yoga-dhāriṇyai o || 20 || naṭanāṭaika-niratāyai o | praṇavādya-kṣarātmikāyai o | ghorācāra-kriyā-saktāyai o | dāridryac-cheda-kāriṇyai o | yādavendra-kulodbhūtyai o | turīya-patha-gāminyai o | gāyatryai o | gomatyai o | gaṅgāyai o | gautamyai o || 30 || garuḍāsanāyai o | geya-gāna-priyāyai o | gauryai o |

govinda-pūjitāyai o | gandharva-nāga-rāgārāyai o | gauvarṇāyai o | gaṇeśvaryai o | guṇāśrayāyai o | guṇavatyai o | gahvarai o || 40 || gaṇa-pūjitāyai o | guṇa-traya samāyuktāyai o | guṇa-traya vivarthitāyai o | guṇāvāsāyai o | guṇādhārāyai o | guhya gandha-svarūpiṇyai o | gārgya-priyāyai o | guru-padāyai o | guhya-liṅgāṅga-dhāriṇai o | sāvitryai o || 50 || sūrya-tanayāyai o | suṣumnāḍi bhedinyai o | suprakāśāyai o | sukhāsīnāyai o | sumatyai o | sura-pūjitāyai o | sughapta-vyavasthāyai o | sudatya-sundaryai o | sāgarāṁbarāyai o | sudhāṁśu-biṁba-vadanāyai o || 60 || sustanyai o | su-vilocanāyai o | sītāyai o | satvāśrayāyai o | sandhyāyai o | su-phalāyai o | suvidhāyinyai o | śubhruve o | suvāsāyai o | suśroṇāyai o || 70 || saṁsārārṇava-táriṇyai o | sāma-gāna-priyāyai o | sādhvi-vaiṣnavyai o | sarvābharaṇa-bhūṣitāyai o | vimalākārāyai o | mahendryai o | mantra-rūpiṇyai o | mahā-lakṣmyai o | mahā-siddhyai o | mahā-māyāyai o || 80 || maheśvaryai o | mohinyai o | madanākārāyai o | madhusūdana-coditāyai o | mīnāyai o | madhurā-vāsāyai o | nāgendra-tanayāyai o | umāyai o | trivikrama-padākrāntāyai o | tri-svargāyai o || 90 || tri-locanāyai o | saṁsthitāyai o | sūrya-maṇḍala madhyasthāyai o | vahni-maṇḍala-madhyasthāyai o | vāyu-maṇḍala saṁsthitāyai o | vyoma-maṇḍala madhyasthāyai o | cakriṇyai o | cakra-rūpiṇyai o | kāla-cakra-vitānastāyai o | candra-maṇḍala darpaṇāyai o || 100 || jyotsnā-tapāmaliptāṅgyai o | mahā-māruta-vījitāyai o | sarva-mantrāśrayāyai o | dheṇavyai o | pāpa-ghnyai o | parameśvaryai o | śāradāyai o | mahādevyai namaḥ || 108 ||

- ❖ Perform all the preliminaries for the establishment of the fire.
- ❖ Then make 108 oblations with the Gayatri mantra.
- ❖ Perform uttarangam
- ❖ Shanti patha

visarjanam

uttame śikhare devī bhūmyām parvata mūrdhani |
brāhmaṇebhyo hyānujñāna gaccha devī yathā sukhaṁ ||

- ❖ All the relatives and friends are treated to a feast.



NAVAGRAHA HOMAḤ

- Establish 2 kumbhas.
- In one kumbha invoke the navagrahas and in the other the adhidevatas.

Navagraha āvāhanam

atha ādityādi navagraha devatā dhyānaṁ kariṣye ǀ

1. oṁ sūrya grahāya namaḥ ǀ

dvi-bhujaṁ padma-hastaṁ ca varadaṁ makuṭānvitam ǀ
dhyāyet-divākaraṁ devaṁ sarva-abhiṣṭa pradāyakam ǁ

oṁ bhāskarāya vidmahe, mahā-dyuti-karāya dhīmahi, tanno āditya pracodayāt ǁ

asmin pūrva sthāpita kumbhe sūrya graham dhyāyāmi, āvāhayāmi, sthāpayāmi gandhākṣata puṣpāni samarpayāmi ǁ

2. oṁ candra grahāya namaḥ ǀ

gadā-dhara-dharaṁ devaṁ śveta-varṇaṁ niśākaram ǀ
dhyāyed amṛta-saṁbhūtaṁ sarva kāma phala pradam ǁ

oṁ niṣākarāya vidmahe, sudhāhastāya dhīmahi, tannaś candra pracodayāt ǁ

3. oṁ aṅgāraka grahāya namaḥ ǀ

rakta-mālyām-baradharaṁ devaṁ hema-rūpaṁ catur-bhujam ǀ
śakti-śūla gadā padmān dhārayantaṁ karāmbujaiḥ ǁ

oṁ aṅgārakāya vidmahe, bhūmi-putrāya dhīmahi, tannaś kuja pracodayāt ǁ

4. oṁ budha grahāya namaḥ ǀ

siṁhārūḍhaṁ catur-bāhuṁ khaḍga carma gadā-dharam ǀ
soma-putraṁ mahā-saumyaṁ dhyāyet sarvārtha siddhi-dam ǁ

oṁ saumyakarāya vidmahe, soma-sutāya dhīmahi tanno budha pracodayāt ǁ

5. oṁ bṛhaspati grahāya namaḥ ǀ

varākṣa-mālikā daṇḍa kamaṇḍalu-dharaṁ vibhum ǀ
puṣpa-rāgāṅkitaṁ pītaṁ varadaṁ bhāvayed gurum ǁ

oṁ āṅgirasāya vidmahe, vāgīśāya dhīmahi, tanna jīva pracodayāt ǁ

6. oṁ śukra grahāya namaḥ ǀ

jaṭilañcākṣa-sūtrañca vara-daṇḍa-kamaṇḍalum ǀ
śveta-vastrojvalaṁ śukraṁ sarva dānava pūjitam ǁ

oṁ bhārgavāya vidmahe, vidyādhīṣāya dhīmahi, tanna śukra pracodayāt ǁ

7. oṁ śanaiścara grahāya namaḥ ǀ

kṛṣṇām-baradharaṁ devaṁ dvi-bhujaṁ gṛdhra-saṁsthitam |
sarva pīḍā-haraṁ nṛṇāṁ dhyāyed graha-gaṇottamam ||

oṁ śanaiścarāya vidmahe, chhāya-putrāya dhīmahi, tanna manda pracodayāt ||

8. oṁ rāhu grahāya namaḥ |

karāḷa-vadanaṁ khaḍga-carma-śūla-varānvitam |
nīla-siṁhāsanaṁ rāhuṁ dhyāyed roga praśāntaye ||

oṁ saimhikeyāya vidmahe, dhūmra-varṇāya dhīmahi, tanno rāhu pracodayāt ||

9. oṁ ketu grahāya namaḥ |

dhūmra-varṇaṁ dvi-bāhuṁ ca keyuṁ ca vikṛtānanam |
gṛdhrāsanaṁ gataṁ nityaṁ dhyāyet sarva phalāptaye ||

oṁ brahma-putrāya vidmahe, citra-varṇāya dhīmahi, tanno ketu pracodayāt ||

Adhidevatā Āvāhanam

Durga āvāhanam

śaṅkha cakrābhayo hastaṁ nava vastra mahābalam |
siṁhārūḍha samaṁ pādaṁ mahiṣāsura mardanīm ||

oṁ bhūr-bhuvas-suvaḥ durgā devī dhyāyāmi, āvāhayāmi, sthāpayāmi sthāpayāmi gandhākṣata samarpayāmi ||

Gaṇapati āvāhanam

ekadantaṁ sūrpa-karṇaṁ gaja-vaktrañ-caturbhujam |
pāśāṅkuśa-dharañ-caiva kapittha-modaka-priyam ||

oṁ bhūr-bhuvas-suvaḥ mahā-gaṇapatiṁ dhyāyāmi 0 ||

Kṣetrapāla āvāhanam

utūṅga vṛṣabhārūḍhaṁ padma patrāyatekṣaṇam |
kṣetra pālaṁ ahaṁ vande sarva ariṣṭaśca śāntaye ||

oṁ bhūr-bhuvas-suvaḥ kṣetra-pālakaṁ dhyāyāmi 0 ||

Abhayaṅkara (indra) āvāhanam

daitya-darpa vināśāya sahasrākṣāya dhīmate |
kuliśavya grahastāya namaste'stu śatakrato ||

oṁ bhūr-bhuvas-suvaḥ abhayaṅkaraṁ dhyāyāmi 0 ||

Vāstu āvāhanam

vāstu martyo mahākāyaḥ kṛṣṇāṅgo rakta-locanaḥ |
eka-vaktro dvi-bāhuśca barbarāṅgañca durdharaḥ ||
āvāhayāmyahaṁ vāstuṁ vajra-deho mahā-balam |
viśvambaraṁ nāga-rūpaṁ bhū-bhār-arpita mastakam ||

oṁ bhūr-bhuvas-suvaḥ vāstu-puruṣaṁ dhyāyāmi 0 ||

Trayambaka āvāhanam

candrārkāgni vilocanam smita-mukham, padma-dvayanta sthitam,
mudra pāśa mṛgākṣa-sūtra vilasat pāṇim himām suprabhām |
koṭīndu prakalat sudhā-pluta tanum hārāti bhūṣojvalam,
kāntam viśva vimohanam paśupatim mṛtyuñjayam bhāvayet ||

oṁ bhūr-bhuvas-suvaḥ tryaṁbakaṁ dhyāyāmi 0 ||

Nakṣatra āvāhanam

nakṣatram ṛkṣaṁ bhaṁ tārā tārakā'pyuḍu vā striyām |
dākṣāyiṇyo'śvinīty-ādi-tārā aśva-yugaśvinī ||
rādhā-viśākhā puṣye tu sidhya-tiṣyau śraviṣṭhayā |
samā dhaniṣṭhās syuḥ proṣṭhapadā bhādrapadāḥ striyaḥ ||
mṛiga-śīrṣaṁ mṛiga-śiras tasminn evā''grahāyaṇī |
ilvalās tacchiro-deśe tārakā nivasanti yāḥ ||

oṁ aśvinyādi nakṣatra devatāṁ dhyāyāmi 0 ||

āgacchantu mahā bhāgā bhāskarādyā navagrahāḥ |
yajñasyāsya praśāntyarthaṁ sarvānugraha kārakāḥ ||

svāminaḥ sarva-jaganāthāḥ yāvāt pūjāvasānakam, tāvāt yūyam prīti bhāvena kumbheṣveṣu (maṇḍaleṣu) sannidhim kuruta ||
āvāhitā bhavata | sthāpitā bhavata | sannidhā bhavata | sanniruddhā bhavata | sannihitā bhavata | prasīdata ||

Upacāraḥ

- 16 Upacāra Pūjā

oṁ āvāhitānāṁ sarvāsāṁ devatānāṁ etc.

puṣpa-arcana laghu — 1. oṁ bhānave namaḥ 2. haṁsāya 3. bhāskarāya 4. candrāya 5. abja-netra-samudbhavāya 6. tārā-dhipāya 7. bhaumāya 8. bhūmi-sutāya 9. bhūta-mānyāya 10. budhāya 11. tārā-sutāya 12. saumyāya 13. vāg-kṛte 14. brahmaṇāya 15. brahmaṇe 16. diśanāya 17. bhṛgave 18. bhārgava-sambhutāya 19. niśācara-gurave 20. śanaiś-carāya 21. mandāya 22. chhāya-hṛdaya-nandanāya 23. rāhave 24. svar-bhānave 25. āditya-candra-dveśine 26. ketave 27. ketu-svarūpāya 28. kecarāya.

Uttara Pūjā

- karpūra hārati

na tatra sūryo bhāti na candra-tārakaṁ nemā vidyuto bhānti kuto'yam agniḥ |
tam eva bhāntam anubhāti sarvaṁ tasya bhāsā sarvam idaṁ vibhāti ||
oṁ ādityādi navagraha devatābhyo namaḥ | ānanda karpūra nirājanaṁ saṁdarśayāmi |
karpūra nirājana anantaraṁ punar ācamaniyaṁ samarpayāmi ||

- Puṣpāñjali

brahma-murāris tripurāntakārī bhānuḥ śaśi bhūmi-suto budhaśca ǀ
guruśca śukraḥ śani rāhu ketavas sarve grahāḥ śāntikarā bhavantu ǀ

oṁ ādityādi navagraha devatābhyo namaḥ ǀ
purāṇokta mantra puṣpāñjaliṁ samarpayāmi ǁ

mantra-hīnaṁ kriyā-hīnaṁ bhakti-hīnam samarcanam ǀ
mayā kṛtañca yat-tad-bhoḥ kṣamadhvaṁ graha-devatāḥ

anena pūjānena śrī-sūryādi navagrahādi maṇḍala devatāḥ priyantām ǁ

Agni-mukham

oṁ bhūr-bhuvas-suvaḥ mṛḍā/varada-nāma agnim āvāhayāmi sthāpayāmi ǀ
oṁ mṛḍā/varada-nāma agnaye namaḥ ǀ supratiṣṭho varado bhava ǁ

Pradhāna Homaḥ

Sūrya japā kuśama saṅkāśaṁ kāśyapeyaṁ mahā-dyutiṁ ǀ
tamoriṁ sarva pāpaghnaṁ praṇatosmi divākaraṁ ǁ

1. oṁ bhāskarāya vidmahe ǀ mahā-dyuti-karāya dhīmahi ǀ tanno āditya pracodayāt svāhā ǁ
2. oṁ agnaye svāhā ǁ
3. oṁ paśupataye svāhā ǁ

adhi-devatā pratyadhi-devatā sahita āditya graha prasāda siddhirastu ǁ
āditya graha doṣa nirdoṣo astu ǁ

Candra dadhi śaṅkha tuśārābhaṁ kṣīr-ārṇava samudbhavaṁ ǀ
namāmi śaśinaṁ somaṁ śaṁbhūr mukuṭa bhūṣaṇaṁ svāhā ǁ

1. oṁ niśā-karāya vidmahe ǀ kalā-nāthāya dhīmahi ǀ tannaś-candra pracodayāt svāhā ǁ
2. oṁ adbhyas svāhā ǁ
3. oṁ gauryai svāhā ǁ

adhi-devatā pratyadhi-devatā sahita soma graha prasāda siddhirastu ǁ
soma graha doṣa nirdoṣo astu ǁ

Aṅgāraka dharaṇi garbha saṁbhūtaṁ vidhyut kānti samaprabhaṁ ǀ
kumāraṁ śakti hastañca maṅgalaṁ praṇamāmyahaṁ svāhā ǁ

1. oṁ aṅgārakāya vidmahe ǀ bhūmi-putrāya dhīmahi ǀ tanna kuja pracodayāt svāhā ǁ
2. oṁ pṛthivyai svāhā ǁ
3. kṣetra-pataye svāhā ǁ

adhi-devatā pratyadhi-devatā sahita aṅgāraka graha prasāda siddhirastu ǁ
aṅgāraka graha doṣa nirdoṣo astu ǁ

Budha priyaṅgu kalika śyāmaṁ rūpeṇa prathimaṁ budhaṁ |
saumyaṁ saumya guṇopethaṁ taṁ budhaṁ praṇamāmyahaṁ svāhā ||

1. oṁ saumya-karāya vidmahe | soma-sutāya dhīmahi | tanno budha pracodayāt svāhā ||
2. oṁ viṣṇave svāhā ||
3. oṁ nārāyaṇāya svāhā ||

adhi-devatā pratyadhi-devatā sahita budha graha prasāda siddhirastu ||
budha graha doṣa nirdoṣo astu ||

Bṛhaspati devanāñca ṛṣināñca guru-kāñcana sannibhaṁ |
buddhi budhaṁ trilokeśaṁ taṁ namāmi bṛhaspatim svāhā ||

1. oṁ surācāryāya vidmahe | suraśreṣṭhāya dhīmahi tanno guru pracodayāt svāhā ||
2. oṁ indrāya svāhā ||
3. oṁ brahmaṇe svāhā ||

adhi-devatā pratyadhi-devatā sahita bṛhaspati graha prasāda siddhirastu ||
bṛhaspati graha doṣa nirdoṣo astu ||

śukra hema kuṇḍa mṛnālābhaṁ daityānāṁ paraṁaṁ gurum |
sarva śāstra pravaktāraṁ bhārgavaṁ praṇamāmyaham svāhā ||

1. oṁ bhārgavāya vidmahe | bhṛgu-sutāya dhīmahi | tannaś-śukra pracodayāt svāhā ||
2. oṁ indrāṇyai svāhā ||
3. oṁ indrāya svāhā ||

adhi-devatā pratyadhi-devatā sahita śukra graha prasāda siddhirastu ||
śukra graha doṣa nirdoṣo astu ||

śani nīlāñjana samābhāsaṁ ravi putraṁ yamāgrajam |
chāya mārtaṇḍa saṁbhūtaṁ taṁ namāmi śanaiścaram ||

1. oṁ paṅgu-pādāya vidmahe | kāka-dhvajāya dhīmahi | tannaś-śanaiścara pracodayāt svāhā ||
2. oṁ prajāpataye svāhā ||
3. oṁ yamāya svāhā ||

adhi-devatā pratyadhi-devatā sahita śanaiścara graha prasāda siddhirastu ||
śanaiścara graha doṣa nirdoṣo astu ||

Rāhu ardha-kāyaṁ mahā-vīryaṁ candrāditya vimardhanaṁ |
siṁhika garbha saṁbhūtaṁ taṁ rāhuṁ praṇamāmyaham svāhā ||

1. oṁ nāga-rūpāya vidmahe | siṁhi-putrāya dhīmahi | tanno rāhu pracodayāt ||
2. oṁ pitṛbhyo svāhā ||
3. oṁ nairṛtaye svāhā ||

adhi-devatā pratyadhi-devatā sahita rāhu graha prasāda siddhirastu ||
rāhu graha doṣa nirdoṣo astu ||

Ketu palāśa puṣpa saṁkāśaṁ tāraka graha mastakam |
raudraṁ raudrātmakaṁ ghoraṁ taṁ ketuṁ pranamāmyaham svāhā ||

1. oṁ citra-varṇāya vidmahe | siṁhi-putrāya dhīmahi | tanno ketu pracodayāt svāhā ||
2. oṁ brahmaṇe svāhā ||
3. oṁ citra-guptāya svāhā ||

adhi-devatā pratyadhi-devatā sahita ketu graha prasāda siddhirastu ||
ketu graha doṣa nirdoṣo astu ||

Adhidevatā Homam

śaṅkha cakrābhayo hastaṁ nava vastra mahābalam |
siṁhārūḍha samaṁ pādaṁ mahiṣāsura mardanīm svāhā ||
durgāyai idaṁ na mama | śrī durgā devī prasāda siddhirastu ||

ekadantaṁ sūrpa-karṇaṁ gaja-vaktrañ-caturbhujam |
pāśāṅkuśa-dharañ-caiva kapittha-modaka-priyam svāhā ||
gaṇapataye idaṁ na mama | śrī mahā-gaṇapati prasāda siddhirastu ||

utūṅga vṛṣabhārūḍhaṁ padma patrāyatekṣaṇam |
kṣetra pālaṁ ahaṁ vande sarva ariṣṭaśca śāntaye svāhā ||
kṣetrapebhyo idaṁ na mama | kṣetra-pāla prasāda siddhirastu ||

daitya-darpa vināśāya sahasrākṣāya dhīmate |
kuliśavya grahastāya namaste'stu śatakrato svāhā ||
abhayaṅkarāya idaṁ na mama | abhayaṅkara prasāda siddhirastu ||

vāstu martyo mahākāyaḥ kṛṣṇāṅgo rakta-locanaḥ |
eka-vaktro dvi-bāhuśca barbarāṅgañca durdharaḥ ||
āvāhayāmyahaṁ vāstuṁ vajra-deho mahā-balam |
viśvambaraṁ nāga-rūpaṁ bhū-bhār-arpita mastakam svāhā ||
vāstu-puruṣāya idaṁ na mama | vāstu-puruṣa prasāda siddhirastu ||

tryambakam yajāmahe sugandhiṁ puṣṭi vardhanam |
ūrvārukam iva bandhanān mṛtyor mukṣīya mā'mrutāt svāhā ||
trayambakāya idaṁ na mama | tryaṁbaka prasāda siddhirastu ||

- Perform uttarangam
- Shanti patha
- All the relatives and friends are treated to a feast.

MĀSIKA EKODDIṢṬHA ŚRĀDDHA[5]

apasarpantu te bhūtā ye bhūtā bhuvi samsthitāḥ |
ye bhūtā vighna-kartāras te naśyantu yamājñayā || 1 ||

apakrāmantu bhūtāni piśācāḥ sarvato diśam |
sarveṣām avirodhena brahma karma samārabhe || 2 ||

rakṣoghnam amṛtaṁ procya tato me yajña rakṣāṁ kuruṣva

Saṅkalpaḥ — Hariḥ oṁ tatsat | ………………. asmin puṇya tithau _______ gotrasya _______ śarmaṇaḥ pretasya mama pituḥ [gotrāyā _______nāmnīm pretāyā mama mātuḥ] pretatva nivṛtti arthaṁ māsika ekoddiṣṭha śrāddhaṁ dvitīya/tritīya māse āma-rūpeṇa ahaṁ adya kariṣye ||

eko viṣṇur mahad bhūtaṁ pṛthak bhūtāny anekaśaḥ |
trīn lokān vyāpya bhūtātmā bhuṅkte viśvabhug avyayaḥ ||

namo brahmaṇya devāya go-brāhmaṇa hitāya ca |
jagad-hitāya kṛṣṇāya govindāya namo namah ||

namo namaste govinda purāṇa puruṣottama |
idaṁ śrāddhaṁ hṛṣīkeśa rakṣatām sarvato diśaḥ ||

❖ The kartā salutes the directions

oṁ prācyai diśe namaḥ | oṁ dakṣiṇasyai diśe namaḥ |
oṁ pratīcyai diśe namaḥ | oṁ udīcyai diśe namaḥ |
oṁ ūrdhvāya namaḥ | oṁ adharāya namaḥ |
oṁ antarikṣāya namaḥ | oṁ bhūmyai namaḥ |
oṁ brahmaṇe namaḥ | oṁ viṣṇave namaḥ | oṁ rudrāya namaḥ |

❖ The kartā sprinkles sesame on the brahmin's right shoulder.

samasta sampat samavāpti hetavaḥ samuttitā patkula dhūma-ketavaḥ |
apāra saṁsāra samudra setavaḥ punantu māṁ brahmana pāda pāṁsavaḥ ||

śrāddha bhūmiṁ gayāṁ dhyātvā dhyātvā devam gadādharam |
tābhyāṁ caiva namaskṛtya tataḥ śrāddha pravartate ||

❖ Sprinkle water upon everything.

apavitraḥ pavitro vā sarvāvasthāṁ gato'pi vā
yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ ||

oṁ bhūr-bhuvas-suvar bhūr-bhuvas-suvar bhūr-bhuvas-suvaḥ ||

❖ Light the Lamp.

[5] This śrāddha is performed every month until the 1st anniversay of the death.

bho dīpa brahma rūpas tvaṁ karma-sākṣī hyavighna-kṛta |
yāvat karma samāptis syāt tāvat tvaṁ susthiro bhava ||

1. Viśvedeva Āvāhanam

- Kartā arises and facing the north.

purūrava-mādrava samjñakānāṁ viśvān devān āvāhayiṣye | āvāhaya |

kratu dakṣo vasuḥ sabhyaḥ kālakāmau dhurilocanau |
purūrava mādravāścaiva viśvebhyo devebhyo namaḥ ||

- Take barley, kuśa and water in the right hand and offer it on the viśvedeva āsana.

purūrava-mādrava saṁjñakānāṁ viśvān devān asmin kūrce āvāhayāmi |
viśvebhyo devebhyo namaḥ idam āsanaṁ vaḥ svadhā
viśvedevā ihā gacchateha tiṣṭhateha sannidhatta mama pujāṁ gṛhṇīte |

- Offer the following upacāras

idam ācamanīyaṁ | idam snānīyam | idam ācamanīyaṁ | ācchādana arthaṁ idaṁ vastram [sūtra darbhān vā] | idam ācamanīyaṁ | ime yajñopavītam | idam ācamanīyaṁ | eṣa gandhaḥ | ime tilākṣatāḥ | idam mālyaṁ | ghrāṇa tṛpti arthaṁ ayaṁ vo dhūpaḥ | avalokana arthaṁ ayaṁ vo dīpaḥ | hasta-prakṣālanam | idam naivedyam | idam phalam | idam ācamanīyaṁ | idaṁ tāmbūlam | eṣa dakṣiṇā ||

- Take tila and flower and facing the South invoke the pituḥ;

2. Pitri Āvāhanam

Father

________ gotrasya ________ śarmaṇa mama pituḥ prathama/dvitīya etc. māsika /ūnamāsika ekoddiṣṭe śrāddhe āvāhayiṣye ||

āyāhi preta gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||
he mama pituḥ asmin kūrce āvāhayāmi | idaṁ te āsanam ||

Mother

________ gotrāyā________ mama mātuḥ prathama/dvitīya māsika ekoddiṣṭe śrāddhe āvāhayiṣye ||

āyāhi prete gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||
mātuḥ asmin kūrce āvāhayāmi | idaṁ te āsanam ||

arcana-dāna

- Offer the following upacāras

idam ācamanīyaṁ | idam snānīyam | idam ācamanīyaṁ | ācchādana arthaṁ idaṁ vastram [sūtra darbhān vā] | idam ācamanīyaṁ | ime yajñopavītam | idam ācamanīyaṁ | eṣa gandhaḥ | ime tilākṣatāḥ | idam mālyaṁ | ghrāṇa tṛpti arthaṁ ayaṁ

vo dhūpaḥ | avalokana arthaṁ ayaṁ vo dīpaḥ | hasta-prakṣālanam | idam naivedyam | idam phalam | idam ācamanīyaṁ | idaṁ tāmbūlam | eṣa dakṣiṇā ||

oṁ adya ______ gotra [gotre] ________ mama pituḥ/mātuḥ māsika/ūnamāsika śrāddhe etāni arcanāni gandha puṣpa dhūpa dīpa tāmbūlāni ityādi te svadhā ||

arcata prārcata priyam-edhaso arcata |
arcantu putrakā uta puraṁ na dhṛṣṇavarcata ||

oṁ pitṛgaṇāya vidmahe, jagat dhāriṇe dhīmahi, tanno pitru pracodayāt ||

Āma Dānam

hiraṇyagarbha garbhasthaṁ hema bīja vibhāvasoḥ |
ananta puṇya phaladam ataḥ śāntiṁ prayaccha me ||

Offering to the Viśvadevas

____________ gotrasya ____________ śarmaṇaḥ mama pituḥ/mātuḥ prathama/dvitiya vā anumāsika śrāddhe purūrava-mādrava saṁjñakānāṁ viśveṣāṁ devānāṁ tṛpti arthaṁ brāhmaṇa bhojana paryāpta dāsyamānam annaṁ tan niṣkrayībhūtaṁ kiñcid hiraṇyādikaṁ vā amrta rūpeṇa svāha sampadyatām vrddhiḥ |

hiraṇyagarbha garbhasthaṁ hema bīja vibhāvasoḥ |
ananta puṇya phaladam ataḥ śāntiṁ prayaccha me ||

Offering to the Manes

Father ____________ gotrasya ____________ śarmaṇaḥ mama pituḥ prathama/dvitiya vā anumāsika śrāddhe asmat pitṛ tṛptyarthaṁ brāhmaṇa bhojana paryāptaṁ dāsyamānam annaṁ tan niṣkrayībhūtaṁ kiñcid hiraṇyādikaṁ vā amrta rūpeṇa svāhā sampadyatām vrddhiḥ |

Mother ____________ gotrāyā _______ mama mātuḥ prathama/dvitiya vā anumāsika śrāddhe asmat mātṛ tṛptyarthaṁ brāhmaṇa bhojana paryāptaṁ dāsyamānam annaṁ tan niṣkrayībhūtaṁ kiñcid hiraṇyādikaṁ vā amrta rūpeṇa svāhā sampadyatām vrddhiḥ |

Prārthana

dātāro no 'bhivardhantāṁ vedās santatir eva na |
śraddhā ca no mā vyapagāt bahu deyaṁ ca no astu ||
annaṁ ca no bahu bhaved atithīṁ ca labhemahi |
yācitāraś ca nas santu mā ca yāciṣma kañcana ||

May our clan expand may our wellwishers increase. May our learning expand and our faith be not diminished. May we have many objects fit to be given, and much foodstuffs. May we receive many guests and may we have many petitioners. May we never need to petition any one, may this blessing be ours.

Yajamānah — māsika-śrāddham saṁpannam |

dvijāḥ — susapannam

yāntu pitṛ-gaṇāḥ sarve yataḥ sthānād upagatāḥ |
sarve te hṛṣṭa manasaḥ sarvān kāmān dadātu me ||

namasye'haṁ pitṛn martyaiḥ arcyante bhuvi ye sadā |
śrāddheṣu śraddhayābhīṣṭa loka puṣṭi pradāyinaḥ ||

I bow with devotion to the manes who, propitiated by people in this world with perfect faith, grant nourishment & prosperity.

namasye'haṁ pitṛñcchrāddhe śūdrair-api ca bhaktiḥ |
santarpyante jagat-kṛtsnaṁ nāmnā khyātāḥ sukālinaḥ ||

I bow with devotion to the manes whom the common people propitiate with great devotion and who are known as Sukalins.

yajamānaḥ — asmin ___________ māsika-śrāddhe nyūna atirikta yo vidhiḥ sa upaviṣṭa brāhmaṇānāṁ vacanān sarvaḥ paripūrṇo'stu ||

dvijāḥ — astu paripūrṇaḥ

yajamāna (with water in his hand) — anena kṛta māsika-śrāddhena pitaraḥ karmāṅga devatāḥ prajāpatiśca prīyatām |

pramādāt kurvataṁ karma pracyavetādhvareṣu yat |
smaraṇād eva tad viṣṇoḥ sampūrṇam syād iti śrutiḥ ||
yasya smṛtyā ca nāmoktyā tapo yajña kriyādiṣu |
nyūnam sampūrṇatām yāti sadyo vande tam acyutam ||

mayā hiraṇyena kṛtaṁ māsika-śrāddham sampannam | [susampannam] ||

Svasti-puṇyāha vācanam

brāhmaṁ puṇyam mahāryacca sṛṣṭy-utpādana kārakam |
veda vṛkṣodbhavaṁ yacca tat puṇyāhaṁ bruvantu naḥ ||

oṁ puṇyāham astu x 3 ||

pṛthivyām uddhṛtāyān tu yat kalyāṇaṁ purā kṛtam |
ṛṣibhiḥ siddha gandharvais tat kalyāṇaṁ bruvantu naḥ ||

oṁ kalyāṇam astu x 3 ||

sāgarasya tu yā ṛddhir mahā-lakṣmyādibhiḥ kṛtā |
sampūrṇā suprabhāvā ca tāṁ ca ṛddhiṁ bruvantu naḥ ||

oṁ ṛddhir astu x 3 ||

svastir yā avināśākhyā loka kalyāṇa siddhidā |
vināyaka priyā nityaṁ tāṁ ca svasti bruvantu naḥ ||

oṁ svastir astu x 3 ||

mṛkaṇḍa sūnor āyur yad dhruva lomaśayos tathā |
āyuṣyā tena saṁyuktā jīvema śaradaś śatam ||

oṁ āyur astu x 3

samudra-mathanāj jātā jagad ānanda kārikā |
hari-priyā ca māṅgalyā tāṁ śriyaṁ ca bruvantu naḥ ||

oṁ astu śrīḥ x 3

prajāpati lokapālo dhātā brahmā ca devarāṭ |
bhagavañ cāśvato nityaṁ sa no rakṣatu sarvataḥ ||
yo ’sau prajāpatiḥ pūrve yaḥ kare padma saṁbhavaḥ |
padmā vai sarva lokānāṁ tanno’stu prajāpate ||

❖ take water in the hand and say:– bhagavān prajāpatiḥ prīyatām

āyuṣmate svastimate yajamānāya dāśuṣe |
kṛtās sarvāśiṣas santu ṛtvagbher veda pāragaiḥ ||

yā svastir brāhmaṇo bhūtā yā ca deve vyavasthitā |
dharma-rājasya yā patnī svastiḥ śāntiḥ sadā naḥ ||

devendrasya yathā svastir yathā svastir guror gṛhe |
ekaliṅge yathā svastis tathā svastiḥ sadā tava ||

oṁ āyuṣmate svasti x 3
svasti vācana karmaṇaḥ samṛddhirastu |

SODAKA KUMBHA

saṅkalpaḥ — adya …………… asyām puṇya tithau mama upāta samasta durita kṣaya dvāra śrī parameśvara prītyarthaṁ —

mama pituḥ/mātuḥ maraṇa uparānta dāha tṛṣṇa upaśamana artham sodaka kumbha dānam kariṣye ||

❖ Touch the kumbha with the darbha-muṣṭi

imā āpah śivā śivattamāḥ, śāntā śāntattamāḥ, śubhā śubhattamāḥ, pūtā pūtattamāḥ, puṇyā puṇyattamāḥ, medhya medhyattamāḥ, amṛtā amṛta rasāḥ tās te kṛnvantu bheṣajam ||

imā āpa śivā santu śuddhā śubhāśca nirmalā |
pāvanaṁ śitalaścaiva pūta sūryasya raśmibhiḥ ||

pūta brahma pavitreṇa, pūtam indra sunītībhiḥ |
varuṇa svastyā punātu yamo dharmena punātu māṁ ||

sarva tīrtha jalam puṇyaṁ pāvanaṁ sarva kāraṇaṁ |
viṣṇu pādodbhavaṁ śuddham sarva maṅgala dāyinā ||

sarva samudrāḥ saritāḥ tīrthāni ca nagā hradāḥ |
āyantu lokaśāntyarthaṁ durita kṣayakārakāḥ ||

āpaḥ sumitriyāḥ santu bhavantvoṣadhayo mama |
āpo rakṣantu māṁ nityam-āpo nārāyaṇaḥ svayam ||

ākāśe tu nirālambo vāyu-bhūta nirāśraya |
preta ghaṭo mayā dattas tavaiṣa upatiṣṭhatām ||

Namaskāram

Father

pita svargaḥ pita dharmaḥ, pita hi paramaṁ tapaḥ |
pitari prītim āpanne prīyante sarva devatāḥ ||

pitā me paramo dharmaḥ pitā me paramaṁ tapaḥ |
svargaḥ pitā me tat tṛptau tṛptam astyakhilaṁ jagat ||

My father is my highest Dharma. My father is my highest Tapas. My father is my Heaven. On my father being satisfied, the whole Universe is satisfied.

Mother

mātā svargaḥ mātā dharmaḥ, mātā hi paramaṁ dayā |
mātari prītim āpanne prīyante sarva devatāḥ ||

mātā me paramo dharmaḥ mātā me paramam dayā |
svargaḥ mātā me tat tṛptau tṛptam astyakhilaṁ jagat ||

My mother is my highest Dharma. My mother is my highest compassion. My mother is my Heaven. On my mother being satisfied, the whole Universe is satisfied.

nāsti mātṛ samā chāyā nāsti mātṛ samā gatiḥ |
nāsti mātṛ samaṁ trāṇaṁ nāsti mātṛ samā priyā ||

There is no shade (protection against the sun) like the mother. There is no refuge like the mother. There is no defense like the mother. There is no one so dear as the mother.

Both Parents

mātaraṁ pitaraṁ caiva sākṣāt pratyakṣa devatām |
jananyā varddhito deho janakena praposịtaḥ |
tasmāt krtajña bhāvena bhūyo bhūyo namāmyaham ||

My mother and father are my directly perceptible deities. My body was produced by my mother and nurtured by my father, therefore in profound gratitude I salute both of them again and again.

SĀMVATSARIKA PIṆḌA-ŚRĀDDHAM

(Annual memorial rite — Drāhya sūtreṇa)

- ❖ Place 3 kūrcas on āsanas and place three bhojan pātras in front of them.
- ❖ ācamanam — wear the pavitrī

pūtā brahma pavitreṇa, pūta sūryasya raśmibhiḥ ǀ
sarva tīrtha jalam puṇyaṁ, pāvanaṁ sarva kāraṇaṁ ǁ

1. Rakṣa dīpa sthāpanam

- ❖ Light the Rakṣa-dīpam

bho dīpa brahma rūpas tvaṁ karma-sākṣī hyavighna-kṛta ǀ
yāvat karma samāptiḥ syāt tāvat tvam susthiro bhava ǁ

- ❖ Scatter til on everything

apasarpantu te bhūtā ye bhūtā bhuvi samsthitāḥ ǀ
ye bhūtā vighna-kartāras te naśyantu śivājñayā ǁ

- ❖ Sprinkle water on everything

apavitraḥ pavitro vā sarvāvasthaṁ-gatopi vā ǀ
yas-smaret puṇḍarikākṣaṁ sa bāhyābhyantaraś-śuciḥ ǁ

Namaskāram

namo brahmaṇya devāya go-brāhmaṇa hitāya ca ǀ
jagad-hitāya kṛṣṇāya govindāya namo namah ǁ

devatābhyaḥ pitṛbhyaśca mahāyogibhya eva ca
namaḥ svadhāyai svāhāyai nityameva namo namaḥ ǁ

īśānaḥ pitṛ-rūpeṇa mahā-deva maheśvaraḥ ǀ
prīyatāṁ bhagavān īśaḥ paramātmā sadā-śivaḥ ǁ

May the Lord Siva in the form of the mames, who is the great lord of Splendour, the Perfect One, the Self of the Universe, the ever-blessed, the Absolute be pleased.

oṁ devebhyo namaḥ ǁ
oṁ pitṛ pitāmahaḥ prapitāmāhebhyo namaḥ ǁ
oṁ śrāddha saṁrakṣaka śrī mahā viṣnave namaḥ ǁ

2. śrāddha saṅkalpaḥ

mānasaṁ vācikaṁ pāpaṁ karmaṇā samupārjitam ǀ
śrī rāma smaraṇenaiva vyapohati na śaṁśayaḥ ǁ

hariḥ oṁ tat sat śrī-govinda govinda govinda asya śrī bhagavato mahā puruṣasya viṣṇorājñayā pravartamānasya ādya brahmaṇo dvitīya parārdhe śrī śvetavarāha kalpe vaivasvata manvantare kaliyuge prathama pāde asmin vartamānānāṁ

vyāvahārikāṇāṁ prabhavādīnāṁ ṣaṣṭyāḥ saṁvatsarāṇāṁ madhye _________ nāma saṁvatsare _________ ayane _________ ṛtau _________ māse _________ pakṣe _________ puṇya tithau _________ vāsara _________ nakṣatra yuktāyāṁ asyāṁ puṇya tithau mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham:—

asmat pitṛ pitāmahaḥ prapitāmahānāṁ [mātṛ pitāmahī prapitāmahīnāṁ] akṣayya tṛptyarthaṁ prati sāṁvatsarika śrāddham ahaṁ kariṣye ||

3. Viśvedeva Āvāhanam

kratu dakṣo vasuḥ sabhyaḥ kālakāmau dhurilocanau |
purūrava mādravāścaiva viśvebhyo devebhyo namaḥ ||

❖ Take barley, kuśa and water in the right hand and offer it on the viśvedeva āsana.

purūrava-mādrava saṁjñakānāṁ viśvān devān asmin kūrce āvāhayāmi |
kṣaṇa prasādaḥ karaṇīyaḥ | prāpnuvantu bhavantaḥ ||

4. Pitru Āvāhanam

Father

kaśyapa gotrasya ________ dāsa preta mama pituḥ ṣoḍaśa ahni sapiṇḍikaraṇa śrāddhe āvāhayiṣye ||

āyāhi preta gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||
he pituḥ asmin kūrce āvāhayāmi | idaṁ te āsanam ||

❖ Take til, kuśa and water in the right hand and offer it on the pitṛ āsana.

asmat pitṛ pitāmahaḥ prapitāmahānān kaśyapa gotrān _________ ________
_________ dāsānām pradyuma saṅkarṣana vāsudeva rūpānām āvāhayāmi |
kṣaṇa prasādaḥ karaṇīyaḥ | prāpnuvantu bhavantaḥ ||
ayantu naḥ pitaraḥ asmin yajñe svadhayā madantu ||

Mother

kaśyapa gotrāyā________ mama mātuḥ ṣoḍaśa ahni sapiṇḍikaraṇa śrāddhe āvāhayiṣye ||

āyāhi prete gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||
he mātuḥ asmin kūrce āvāhayāmi | idaṁ te āsanam ||

❖ Take til, kuśa and water in the right hand and offer it on the mātṛ āsana.

asmat mātṛ pitāmahi prapitāmahīnām kaśyapa gotrān _________ ________
_________ dāsīnām gaṅgā yamunā sarasvatī rūpānām āvāhayāmi |
kṣaṇa prasādaḥ karaṇīyaḥ | prāpnuvantu bhavantaḥ ||
ayantu naḥ mātaraḥ asmin yajñe svadhayā madantu ||

5. Viṣṇu Āvāhanam

sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt ǀ
sarva-vyāpi bhuvaḥ sparśād adhyatiṣṭhad daśāṅgulam ǁ

❖ Take akṣata, kuśa and water in the right hand and offer it on the viṣṇu āsana.

śrāddha saṁrakṣaka śrī mahā-viṣṇum asmin kūrce āvāhayāmi ǀ
kṣaṇa prasādaḥ karaṇīyaḥ ǀ prāpnuvantu bhavantaḥ ǁ

6. Offering of Food.

1. Viśvedevā-pātre

❖ pour water around the plate

om yathā cakrāyudho viṣṇus trailokyaṁ pari-rakṣati ǀ
evaṁ maṇḍala toyaṁ tu sarva bhūtāni rakṣatu ǁ
oṁ bhūrbhuvas svaḥ — satyam tvārtena parisiñcāmi

❖ recite gāyatrī mantra

❖ touch the pātra — right hand over the left hand palms up.

pṛthivī te pātraṁ dyaur apidhānam brahmaṇas tvā mukhe juhomi svāhā ǀ
eko viṣṇur mahad bhūtaṁ pṛthak bhūtāny-anekaśaḥ ǀ
trīn lokān vyāpya bhūtātmā bhuṅkte viśvabhug avyayaḥ ǁ
viṣṇo havyaguṁ rakṣasva !

viśvebhyo devebhyaḥ svāhā havyaṁ na mama ǁ

2. Pitru-pātre

❖ pour water around the plate

oṁ bhūrbhuvas svaḥ — satyam tvārtena parisiñcāmi

❖ recite gāyatrī mantra

❖ touch the pātra — left hand over the right hand.

pṛthivī te pātraṁ dyaur apidhānam brahmaṇas tvā mukhe juhomi svāhā ǀ
eko viṣṇur mahad bhūtaṁ pṛthak bhūtāny-anekaśaḥ ǀ
trīn lokān vyāpya bhūtātmā bhuṅkte viśvabhug avyayaḥ ǁ
viṣṇo havyaguṁ rakṣasva !

pitṛ pitāmahaḥ prapitāmahebhyaḥ svadhā kavyaṁ na mama ǁ

3. Viṣṇu-pātre

❖ pour water around the plate

oṁ bhūrbhuvas svaḥ — satyam tvārtena parisiñcāmi

❖ recite gāyatrī mantra

❖ touch the pātra — right hand over the left hand palms up.

pṛthivī te pātraṁ dyaur apidhānam brahmaṇas tvā mukhe juhomi svāhā ǀ

eko viṣṇur mahad bhūtaṁ pṛthak bhūtāny-anekaśaḥ |
trīn lokān vyāpya bhūtātmā bhuṅkte viśvabhug avyayaḥ ||
viṣṇo havyaguṁ rakṣasva !
deva-pitṛ svarūpī śrī janārdanaḥ prīyatām ||

7. Argha-pātra Nirmāṇā

- Prepare 3 arghya-pātras as follows:—
- Fill each arghya-pātra with water and recite the following

sarva tīrtha jalam puṇyaṁ pāvanaṁ sarva kāraṇaṁ |
viṣṇu pādodbhavaṁ śuddham pavitraṁ pāpa-nāśanam ||

- add sesame seeds

tilāḥ pāpa-harāḥ nityaṁ viṣṇor deha samudbhavāḥ |
maharṣeḥ gotra saṁbhūtāḥ kaśyapasya tilās smṛtāḥ |

- Place a pavitri in the argha pātra and add a white flower dipped in sandal paste.

siddhārtha yava dūrvābhir gandha puṣpākṣatair yutam |
tila puṣpa samāyuktaṁ gṛhāṇārghyaṁ mayā dattam ||

- Raise the argha-pātra and remove the pavitraka placing it on the bhojan pātra facing north.

oṁ namo nārāyaṇāya

- Cover the argha-pātra with the right hand and say:—

oṁ idaṁ toyaṁ yad vimalaṁ pavitraṁ maṅgalaṁ divyam |
sarva kali kaluṣañ ca praśamanaṁ namaḥ svāhā ||

- Recite the following saṅkalpa—

oṁ kaśyapa gotraḥ________ nāma dāsa mama pituḥ [kaśyapa gotrāyāḥ ________ nāmnyāḥ mama mātuḥ] adyāsmin sāṁvatsarika śrāddhe eṣa arghas te namaḥ ||
oṁ pitre sthānam asi

8. Piṇḍa Pradānam

- Make 3 piṇḍas of rice- flour, ghee, til, and honey.
- Spread 3 blades of darbha with their tips to the South

Father

- Sprinkle water on them.

yathā cakrāyudho viṣṇus trailokyaṁ pari-rakṣati |
evaṁ maṇḍala toyaṁ tu sarva bhūtāni rakṣatu ||
mārjayantāṁ mama pitaraḥ | mārjayantāṁ mama pitāmahāḥ |
mārjayantāṁ mama prapitāmahāḥ ||

May my father, my grandfather and my great grandfather be illustrious with spiritual knowledge.

❖ Offer the piṇḍas from the pitru-tīrtha.

etat te asmat pituḥ kaśyapa gotra ________ dāsa vasu-rūpa/ pradyuma -rūpa ye ca tvām anu ||

O my father of the clan of __________ by the name of __________ who is in the form of the Vasus/pradyumna, this is for you and those who follow you.

etat te asmat pitāmahaḥ kaśyapa gotra ________ dāsa rudra-rūpa/ saṅkarṣana rūpa ye ca tvām anu ||

O my grandfather of the clan of __________ by the name of __________ who is in the form of the Rudras/sankarṣana , this is for you and those who follow you.

etat te asmat prapitāmah kaśyapa gotra ________ dāsa āditya-rūpa/vasudeva rūpa ye ca tvām anu ||

O my great-grandfather of the clan of __________ by the name of __________ who is in the form of the Adityas/vasudeva, this is for you and those who follow you.

pādyam	idaṁ pādyam
ācamanīyam	idaṁ ācamanīyam
snānīyaṁ	idaṁ su-snānīyaṁ
vastram	ācchādana arthaṁ idaṁ vastram [sūtra darbhān vā]
ācamanīyam	idaṁ ācamanīyam
yajñopavītam	ime yajñopavīte
ācamanīyam	idaṁ ācamanīyam
gandham	eṣa gandhaḥ
tilākṣata	ime tilākṣatāḥ
puṣpāni	imāni puṣpāni śrī tulasī dalāni ca
dhūpam	ghrāṇa tṛpti arthaṁ ayaṁ vo dhūpaḥ
dīpam	avalokana arthaṁ ayaṁ vo dīpaḥ
ācamanīyam	idaṁ ācamanīyam
phalam	idaṁ phalam
ācamanīyam	idaṁ ācamanīyam
tāmbūlam	idam tāmbūlam
dakṣiṇā	eṣā dakṣiṇā

om adya kaśyapa gotrasya/gotrāyā _______ nāma mama pituḥ, pitāmaha, prapitāmahānām [kaśyapa gotrasya _________ nāmnīṁ mātre, pitāmahi, prapitāmahīnāṁ} sāṁvatsarika śrāddhe etāni arcanāni gandha puṣpa dhūpa dīpa tāmbūlāni te svadhā ||

❖ Sprinkle water and til on the balls.

mārjayantāṁ mama pitaraḥ | mārjayantāṁ mama pitāmahāḥ |
mārjayantāṁ mama prapitāmahāḥ ||

May my father, my grandfather and my great grandfather be illustrious with spiritual knowledge.

Mother

- Sprinkle water on the darbha.

yathā cakrāyudho viṣṇus trailokyaṁ pari-rakṣati |
evaṁ maṇḍala toyaṁ tu sarva bhūtāni rakṣatu ||
mārjayantāṁ mama mātaraḥ | mārjayantāṁ mama pitāmahyaḥ |
mārjayantāṁ mama prapitāmahyaḥ ||

- Offer the piṇḍas from the pitru-tīrtha.

etat te asmat mātaḥ kaśyapa gotra _________ dāsi gaṅgā-rūpinī ye ca tvām anu ||
etat te asmat pitāmahi kaśyapa gotra _________ dāsi yamuna-rūpinī ye ca tvām anu ||
etat te asmat prapitāmahi kaśyapa gotra _______ dāsi sarasvatī-rūpinī ye ca tvām anu ||

- Offer upacāras as previously
- Sprinkle water and til on the balls.

mārjayantāṁ mama mātaraḥ | mārjayantāṁ mama pitāmahyaḥ |
mārjayantāṁ mama prapitāmahyaḥ ||

May my mother my grandmother and my great grandmother be illustrious with spiritual knowledge,

viśvebhyo devebhyo namaḥ ||
pitṛ pitāmahaḥ prapitāmebhyo namaḥ ||
śrāddha saṁrakṣaka śrī mahāviṣṇave namaḥ ||

- Face south pour water from the jala pātra in an anti-clockwise circular motion around the bhojan pātra.

yathā cakrāyudho viṣṇus trailokyaṁ pari-rakṣati |
evaṁ maṇḍala toyaṁ tu sarva bhūtāni rakṣatu ||

9. Āma Dānam

Father

kaśyapa gotrasya _____________ dāsaḥ mama pituḥ prathama/dvitiya vā anumāsika śrāddhe asmat pitṛ tṛptyarthaṁ brāhmaṇa bhojana paryāptaṁ dāsyamānam annaṁ tan niṣkrayībhūtaṁ kiñcid hiraṇyādikaṁ vā amrta rūpeṇa svāhā sampadyatām vrddhiḥ ||

Mother

kaśyapa gotrāyā _______ mama mātuḥ prathama/dvitiya vā anumāsika śrāddhe asmat mātṛ tṛptyarthaṁ brāhmaṇa bhojana paryāptaṁ dāsyamānam annaṁ tan niṣkrayībhūtaṁ kiñcid hiraṇyādikaṁ vā amrta rūpeṇa svāhā sampadyatām vrddhiḥ ||

hiraṇyagarbha garbhasthaṁ hema bīja vibhāvasoḥ |
ananta puṇya phaladam ataḥ śāntiṁ prayaccha me ||

10. Namaskāraḥ

te'smin samastā mama puṣpa gandha dhūpāmbu bhojyādi nivedanena |
tathāgni homena ca yānti tṛptiṃ sadā pitṛbhyaḥ praṇato'smi tebhyaḥ ||

Let these manes be delighted and satiated by my offerings of flowers, incense, water and foodstuffs as well as by Agnihoma. I bow unto those manes always.

pita svargaḥ pita dharmaḥ, pita hi paramaṁ tapaḥ |
pitari prītim āpanne prīyante sarva devatāḥ ||

pitā me paramo dharmaḥ pitā me paramaṁ tapaḥ |
svargaḥ pitā me tat tṛptau tṛptam astyakhilaṁ jagat ||

mātā svargaḥ mātā dharmaḥ, mātā hi paramaṁ dayā |
mātari prītim āpanne prīyante sarva devatāḥ ||

mātā me paramo dharmaḥ mātā me paramam dayā |
svargaḥ mātā me tat tṛptau tṛptam astyakhilaṁ jagat ||

11. Prārthana

dātāro no 'bhivardhantāṁ vedās santatir eva na |
śraddhā ca no mā vyapagāt bahu deyaṁ ca no astu ||
annaṁ ca no bahu bhaved atithīṁ ca labhemahi |
yācitāraś ca nas santu mā ca yāciṣma kancana ||

May our clan expand may our wellwishers increase. May our learning expand and our faith be not diminished. May we have many objects fit to be given, and much foodstuffs. May we receive many guests and may we have many petitioners. May we never need to petition any one, may this blessing be ours.

12. Visarjana

yajamānah — varṣika-śrāddham saṁpannam | *dvijāḥ* — susapannam

yāntu pitṛ-gaṇāḥ sarve yataḥ sthānād upagatāḥ |
sarve te hṛṣṭa manasaḥ sarvān kāmān dadātu me ||

yajamānaḥ — asmin varṣika -śrāddhe nyūnātirikto yo vidhiḥ sa upaviṣṭa brāhmaṇānāṁ vacanān sarvaḥ paripūrṇo'stu || *dvijāḥ* — astu paripūrṇaḥ

devatābhyaḥ pitṛbhyaśca mahā-yogibhya eva ca |
namas svadhāyai svāhāyai nityam eva namo namaḥ ||

❖ rakṣa-dīpa nirvāpaṇam

yajamāna (with water in his hand) — anena kṛta varṣika-śrāddhena pitaraḥ karmāṅga devatāḥ prajāpatiśca prīyatām ||

namasye'haṁ pitṛn martyaiḥ arcyante bhuvi ye sadā |
śrāddheṣu śraddhayābhīṣṭa loka puṣṭi pradāyinaḥ ||

I bow with devotion to the manes who, propitiated by people in this world with perfect faith, grant nourishment & prosperity.

namasye'haṁ pitṝñcchrāddhe śūdrair-api ca bhaktiḥ |
santarpyante jagat-kṛtsnaṁ nāmnā khyātāḥ sukālinaḥ ||

I bow with devotion to the manes whom the common people propitiate with great devotion and who are known as Sukalins.

- Place 3 kuśas on the piṇḍa then recite the following and offer water or milk.

somasya ye raśmiṣu ye 'rka-bimbe śukle vimāne ca sadā vasanti |
tṛpyantu te'smin pitaro'nnato yair gandhādinā puṣṭim ito vrajantu ||

Those who dwell in the rays of the moon, or in the disc of the sun or in a white aerial chariot forever shall be propitiated by this. Let those manes be nourished by the food oblations, water and fragrance.

- Take the piṇḍa and smell it – later consign it to water or feed to the crows.
- Shake the argha-pātra.

uttiṣṭhata pitṛ pitāmahaḥ prapitāmahāḥ ||
uttiṣṭhata viśvedevāḥ ||
uttiṣṭhata śrāddha saṁrakṣaka śrī mahā-viṣṇo ||

mantra hīnam kriyā hīnaṁ bhakti hīnaṁ dvijottamāḥ |
śrāddha saṁpūrnatāṁ yātu prasādāt bhavatām mama ||

This obsequial rite is deficient in mantras, rite and in devotion O Best of Brahmins! By your benediction may the obsequial rite be complete.

pramādāt kurvitam karma pracyavetādhvareṣu yat |
smaraṇād eva tad viṣṇoḥ saṁpūrṇa syāt iti śrutiḥ ||

If inadvertently a slip occurs while one is performing a sacrifice, mere remembrance of Vishnu rectifies the fault. This is what is laid down by the Vedas.

yat pāda paṅkaja smaraṇād yasya nāma japād api |
nyūnam karma bhavet pūrṇaṁ taṁ vande sāmbam īśvaram ||

Through the remembrance of the Lotus Feet of Lord Siva and through reciting His holy name . A deficient work becomes perfect. I salute Lord Siva.

oṁ viṣṇave namaḥ | oṁ viṣṇave namaḥ | oṁ viṣṇave namaḥ |
oṁ sāmba-sadā-śivāya namaḥ | oṁ sāmba-sadā-śivāya namaḥ |
oṁ sāmba-sadā-śivāya namaḥ |

anena kṛta sāṁvatsarika ekoddiṣṭa śrāddhena pitṛ-rūpī janardanaḥ prīyatām na mama

13. Dakṣina Dānam

oṁ adya kaśyapa gotra/gotre__________ dāsa mama pituḥ/mātuḥ kṛtaittat sāṁvatsarika śrāddha pratiṣṭhārthaṁ idaṁ hiraṇyam ___________ gotrāya ________ śarmaṇe brāhmaṇāya tubhyam aham sampradade ||

PRATYĀBDHIKA ŚRĀDDHAṀ
(Tarpaṇa-rūpa)

- Annual śrāddhā is performed during the pakṣa and month of the parent's passing, on the day of the tithi.
- Offer rice, other provisions, and vegetables to an invited brāhmin. (*āmarūpa śrāddhaṁ*)
- The minimum requirement is to perform śrāddhā in the form of *tarpaṇa*.

asmad gurubhyo namaḥ |
asmat-parama gurubhyo namaḥ |
asmat-sarva gurubhyo namaḥ |

śuklām baradharaṁ viṣṇuṁ śaśi-varṇaṁ caturbhujam |
prasanna vadanaṁ dhyāyet sarva vighnopaśāntaye ||

yasya dvirada vaktrādyāḥ pāriṣadyāḥ paraḥśatam |
vighnaṁ nighnanti satataṁ viṣvaksenaṁ tamāśraye ||

Saṅkalpaḥ

hariḥ oṁ tat sat śrī-govinda govinda govinda asya śrī bhagavato mahā puruṣasya viṣṇorājñayā pravartamānasya ādya brahmaṇo dvitīya parārdhe śrī śvetavarāha kalpe vaivasvata manvantare aṣṭhāviṁśatītate, kaliyuge prathama pāde jāmbu dvīpe meroḥ ________ dig-bhāga ___________ deśe __________ nagari antargate asmin vartamānānāṁ vyāvahārikāṇāṁ prabhavādīnāṁ ṣaṣṭyāḥ saṁvatsarāṇāṁ madhye __________ nāma saṁvatsare __________ ayane __________ ṛtau __________ māse __________ pakṣe __________ puṇya tithau __________ vāsara __________ nakṣatra yuktāyāṁ asyāṁ puṇya tithau:—

Vaiṣṇavas — śrī bhagavad ājñayā śrīman-nārāyaṇa prītyarthaṁ/bhagavad kaiṅkarya rūpaṁ,

Smārtas — mama upāta samasta durita-kṣaya dvārā, śrī-parameśvara prītyarthaṁ,

adya kaśyapa gotraḥ [gotrā] _________ nāmadheya [nāmnīm] _________ asmat pituḥ [mātuḥ].

pratyābdīka śrāddha kale kaśyapa gotrāṇām __________ __________ __________ vasu/pradyuma – rudra/ sankarṣaṇa – āditya/vasudeva svarūpān asmat pitṛ pitāmahaḥ prapitāmahānāṁ sapatnīkānāṁ vargaika-pitṝn uddiśya asmat pituḥ pratyābdīka śrāddhaṁ tila-tarpaṇa rūpeṇa kariṣye ||

kaśyapa gotrāṇām __________ __________ __________ nāmnīm ganga, yamuna sarasvatī svarūpāṇāṁ asmat mātṛ pitāmahi prapitāmahyānāṁ vargaika-mātṝn uddiśya asmat mātuḥ pratyābdīka śrāddhaṁ tila-tarpaṇa rūpeṇa kariṣye ||

Saṅkrānti days — rāśi saṅkramane puṇya-kāle ….

Lunar eclipses — somoparāga puṇya kāle somoparāga śrāddha tila-tarpaṇa…

Solar eclipses — sūrya parāga puṇya kāle sūrya parāga śrāddha tila-tarpaṇa….

Sāttvika Tyāgaḥ (Vaiṣṇavas)

oṁ bhagavān eva svaniyāmya svarūpa sthiti pravṛtti svaśeṣataika-rasena anena ātmanā kartrā svakīyaiścopakaraṇaiḥ svārādhanaika prayojanāya parama puruṣaḥ sarvaśeṣī śriyaḥ patiḥ svaśeṣa bhūtam idaṁ pratyābdīka śrāddhākhyaṁ karma bhagavān svasmai svaprītaye svayameva kārayati ||

apasarpantu te bhūtā ye bhūtā bhuvi samsthitāḥ |
ye bhūtā vighna-kartāras te naśyantu yamājñayā || 1 ||

apakrāmantu bhūtāni piśācāḥ sarvato diśam |
sarveṣām avirodhena brahma karma samārabhe || 2 ||

namo brahmaṇya devāya go-brāhmaṇa hitāya ca |
jagad-hitāya kṛṣṇāya govindāya namo namah ||

namo namaste govinda purāṇa puruṣottama |
idaṁ śrāddhaṁ hṛṣīkeśa rakṣatām sarvato diśaḥ ||

śrāddha bhūmiṁ gayāṁ dhyātvā dhyātvā devam gadādharam |
tābhyāṁ caiva namaskṛtya tataḥ śrāddha pravartate ||

- Sprinkle water upon everything.

apavitraḥ pavitro vā sarvāvasthāṁ gato’pi vā
yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ ||

oṁ bhūr-bhuvas-suvar bhūr-bhuvas-suvar bhūr-bhuvas-suvaḥ ||

- Saying the above mantra, sprinkle tila (sesame seeds) over the place where the darbhās will be placed for tarpaṇam.
- Arrange two rows of straight darbhās in East-West orientation for the base, as shown in the sketch.
- Of the two bhugnās, lay one single bhugnā in the centre, with the bhugna tips facing South.
- Put aside the other bhugnā for now.

amūrtānām ca mūrttānām pitṛṇāṁ dīpta tejasām |
namasyāmi sadā teṣāṁ dhyānināṁ divya cakṣuṣām ||

I pay reverence always to those Pitris who are honoured, incorporeal, luminously splendid, who are rapt in meditation, and who possess supernatural sight.

Āvāhanam

āyāhi preta gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||

Paternal kaśyapa gotrāṇām ________ ________ ________ vasu/pradyuma – rudra/ sankarṣaṇa – āditya/vasudeva svarūpān asmat pitṝ pitāmahaḥ prapitāmahān āvāhayāmi |

Maternal kaśyapa gotrāṇām ________ ________ ________ nāmnīḥ gaṅgā yamunā sarasvatī svarūpān asmat mātṝ pitāmahi prapitāmahīṁśca āvāhayāmi ||

- sprinkle a few tila (sesame seeds) on the bhugna.

Āsanaṁ

sakṛdācchinnaṁ barhir ūrṇā mṛdu | asmin-sīdantu me pitaraḥ | pitāmahāḥ prapitā-mahāśca anugaiḥ saha ||

Paternal kaśyapa gotrāṇām ________ ________ ________ dāsānām vasu/pradyuma – rudra/ sankarṣaṇa – āditya/vasudeva svarūpāṇāṁ asmat pitṛ pitāmahaḥ prapitāmahānāṁ

Maternal kaśyapa gotrāṇām ________ ________ ________ nāmnīnām gaṅgā yamunā sarasvatī svarūpān asmat mātuḥ pitāmahi prapitāmahīnāṁ ca idaṁ āsanam

- Take the bhugnā which was laid aside, and offer it as āsana making it a pair of bhugnās.

idamarcanam

- Sprinkle a few tila (sesame seeds) on the bhugnas.

tilā rakṣantu diti-jāt darbhā rakṣantu rākṣasāt |
paṅktiṃ vai śrotriyo rakṣed atithis sarva rakṣakaḥ ||

Tarpaṇam

- Offer water with tila on the bhugnās after uttering the following mantrās (one offering after each *svadhā-namas-tarpayāmi*, for a total of three offerings after each mantrā)

Pituḥ — father

pitā me paramo dharmaḥ pitā me paramaṃ tapaḥ |
svargaḥ pitā me tat tṛptau tṛptam astyakhilaṃ jagat ||

My father is my highest Dharma. My father is my highest Tapas. My father is my Heaven. On my father being satisfied, the whole Universe is satisfied.

kaśyapa gotrān ________ dāsa vasu/pradyumna -svarūpān asmat pitṛn svadhā-namas-tarpayāmi | x3

agnirūpāṃs tathaivānyān namasyāmi pitṛn aham |
agni soma mayam viśvaṃ yata etad aśeṣataḥ ||

I pay my obeisance to the manes who have assumed the forms of fire and others as well. The universe is permeated by fire and the moon and it is meet that I make obeisance to them

kaśyapa gotrān ________ dāsa vasu/pradyumna -svarūpān asmat pitṛn svadhā-namas-tarpayāmi | x3

ye ca tejasi ye caite soma sūryāgni mūrtayaḥ |
jagat svarūpinṇaścaiva tathā brahma-svarūpiṇaḥ ||
tebhyo'khilebhyo yogibhyaḥ yatamānasaḥ |
namo namo namaste'stu prasīdantu svadhābhujaḥ ||

Those who are in the cosmic fire, those who have assumed the forms of the sun, moon and fire, those who have assumed the form of the universe and those who have assumed the form of brahman - obeisance again and again to them to all those manes and yogis. I have purified my mind. Let the manes whose diet is svadha be delighted.

kaśyapa gotrān ________ dāsa vasu/pradyumna -svarūpān asmat pitṛn svadhā-namas-tarpayāmi | x3

Pitāmahāḥ — Paternal Grandpa

amūrtānām ca mūrttānām pitṛṇāṃ dīpta tejasām |
namasyāmi sadā teṣāṃ dhyāninām divya cakṣuṣām ||

I pay reverence always to those Pitris who are honoured, incorporeal, luminously splendid, who are rapt in meditation, and who possess supernatural sight.

kaśyapa gotrān ________ dāsa rudra/saṅkarṣaṇa svarūpān asmat pitāmahān svadhā-namas-tarpayāmi | x3

indrādīnāṃ ca netāro dakṣa mārīcayos tathā |
saptarṣiṇāṃ tathānyeṣāṃ tānnamasyāmi kāmadān ||

And I pay reverence to those granters of men's desires, who are leaders of Indra and the other gods, and of Daksa and Marici, of the seven rishis and of other sages.

kaśyapa gotrān ________ dāsa rudra/saṅkarṣaṇa svarūpān asmat pitāmahān svadhā-namas-tarpayāmi | x3

manvādīnāṃ munīndrāṇāṃ sūryacandramasos tathā |
dyāvā pṛthivyāśca tathā namasyāmi kṛtāñjaliḥ ||

I pay reverence to all the pitris of Manu and the other chief munis, and of the sun and the moon, among the waters and in the sea. With conjoint palms I pay reverence likewise to the constellations and the planets, to the wind and fire and to the sky, to the heaven and to the earth

kaśyapa gotrān ________ dāsa rudra/saṅkarṣaṇa -svarūpān asmat pitāmahān svadhā-namas-tarpayāmi | x3

Prapitāmahāḥ — Paternal great grandpa

devarṣiṇāṃ grahāṇāṃ ca sarva loka namaskṛtān |
akṣayyasya sadā dāṭran namasyāmi kṛtāñjaliḥ ||

. And with conjoint palms I pay reverence to the devarishis progenitors to whom reverence is paid by all the worlds, who are always givers of what is imperishable.

kaśyapa gotrān ________ dāsa āditya/vasudeva - svarūpān asmat prapitāmahān — svadhā-namas-tarpayāmi | x3

prajāpateḥ kaśyapāya somāya varuṇāya ca |
yogeśvarebhyaśca sadā namasyāmi kṛtāñjaliḥ ||

With joined palms I pay perpetual reverence to prajapati, kashyapa to Soma and to varuna and to the prince of religious devotion.

kaśyapa gotrān ________ dāsa āditya/vasudeva - svarūpān asmat prapitāmahān — svadhā-namas-tarpayāmi | x3

namo gaṇebhyaḥ saptabhyas tathā lokeṣu saptasu |
svayambhuve namasyāmi brahmaṇe yoga cakṣuṣe ||

Reverence to the seven classes of pitris moreover to the seven worlds! I pay reverence to the self existent brahma whose eyes are semi-closed in meditation.

kaśyapa gotrān ________ dāsa āditya/vasudeva - svarūpān asmat prapitāmahān — svadhā-namas-tarpayāmi | x3

Mātuḥ

mātā me paramo dharmaḥ mātā me paramam dayā |
svargaḥ mātā me tat tṛptau tṛptam astyakhilaṃ jagat ||

kaśyapa gotrāḥ ________ nāmnīḥ vasu/pradyumna -patnī rūpiṇī asmat mātṛ

svadhā-namas-tarpayāmi | x3

Pitāmahī — paternal grandma ________ gotrāḥ ________ nāmnīḥ rudra/saṅkarṣana -patnī rūpiṇī asmat pitāmahīḥ — svadhā-namas-tarpayāmi | x3

Prapitāmahī — paternal g.grandma ________ gotrāḥ ________ nāmnīḥ āditya/vasudeva -patnī rūpiṇī asmat prapitāmahīḥ — svadhā-namas-tarpayāmi | x3

Mātā varga

Mātuḥ pituḥ — mother's father

agnirūpāṃs tathaivānyān namasyāmi pitṛn aham |
agni soma mayam viśvaṃ yata etad aśeṣataḥ ||

kaśyapa gotrān ________ dāsa vasu/pradyumna -svarūpān asmat mātuḥ pitṛn svadhā-namas-tarpayāmi | x3

amūrtānām ca mūrttānām pitṛṇāṃ dīpta tejasām |
namasyāmi sadā teṣāṃ dhyāninām divya cakṣuṣām ||

kaśyapa gotrān ________ dāsa vasu/pradyumna -svarūpān asmat mātuḥ pitṛn svadhā-namas-tarpayāmi | x3

indrādīnāṃ ca netāro dakṣa mārīcayos tathā |
saptarṣiṇāṃ tathānyeṣāṃ tānnamasyāmi kāmadān ||

kaśyapa gotrān ________ dāsa vasu/pradyumna -svarūpān asmat mātuḥ pitṛn svadhā-namas-tarpayāmi | x3

Mātuḥ pitāmahāḥ — mother's Grandpa

manvādīnāṃ munīndrāṇāṃ sūryacandramasos tathā |
dyāvā pṛthivyāśca tathā namasyāmi kṛtāñjaliḥ ||

kaśyapa gotrān ________ dāsa rudra/saṅkarṣaṇa -svarūpān asmat mātuḥ pitāmahān

— svadhā-namas-tarpayāmi | x3

devarṣiṇāṃ grahāṇāṃ ca sarva loka namaskṛtān |
akṣayyasya sadā dātṛan namasyāmi kṛtāñjaliḥ ||

kaśyapa gotrān ________ dāsa rudra/saṅkarṣaṇa -svarūpān asmat mātuḥ pitāmahān — svadhā-namas-tarpayāmi | x3

prajāpateḥ kaśyapāya somāya varuṇāya ca |
yogeśvarebhyaśca sadā namasyāmi kṛtāñjaliḥ ||

kaśyapa gotrān ________ dāsa rudra/saṅkarṣaṇa -svarūpān asmat mātuḥ pitāmahān — svadhā-namas-tarpayāmi | x3

Mātuḥ prapitāmahāḥ — mother's great grandpa

namo gaṇebhyaḥ saptabhyas tathā lokeṣu saptasu |
svayambhuve namasyāmi brahmaṇe yoga cakṣuṣe ||

kaśyapa gotrān ________ dāsa āditya/vasudeva - svarūpān asmat mātuḥ prapitāmahān — svadhā-namas-tarpayāmi | x3

somādhārān pitṛ-gaṇān yoga mūrtidharāṃs tathā |
namasyāmi tathā somaṃ pitaraṃ jagatām aham ||

kaśyapa gotrān ________ dāsa āditya/vasudeva - svarūpān asmat mātuḥ prapitāmahān — svadhā-namas-tarpayāmi | x3

tebhyo'khilebhyo yogibhyaḥ pitṛbhyo yatamānasaḥ |
namo namo namaste me prasīdantu svadhābhujaḥ ||

kaśyapa gotrān ________ dāsa āditya/vasudeva - svarūpān asmat mātuḥ prapitāmahān — svadhā-namas-tarpayāmi | x3

Mātāmahī — mother's mother ________ gotrāḥ ________ nāmnīḥ vasu/pradyumna-patnī svarūpiṇī asmat mātāmahī — svadhā-namas-tarpayāmi | x3

Mātuḥ Pitāmahī — mother's paternal grandma ________ gotrāḥ ________ nāmnīḥ rudra/saṅkarṣaṇa -patnī svarūpiṇī asmat mātuḥ pitāmahīḥ — svadhā-namas-tarpayāmi | x3

Prapitāmahī — mother's paternal g.grandma ________ gotrāḥ ________ nāmnīḥ āditya/vasudeva patnī svarūpiṇī asmat mātuḥ prapitāmahīḥ — svadhā-namas-tarpayāmi | x3

Jñātī Tarpaṇam

jñātājñāta pitṛn svadhā-namas-tarpayāmi | x3
jñātājñāta pitṛ-patnīḥ svadhā-namas-tarpayāmi | x3

I make these libations to all of my unknown ancestors on both sides

pitrn vaṁśya mātr vaṁśya ye ca anye matt udakam arhanti
tān svadhā-namas-tarpayāmi | x3

I make these libations to all of my ancestors on my mother's side and my father's side who are worthy of water offerings from me

tebhyo'khilebhyo yogibhyaḥ pitṛbhyo yatamānasaḥ |
namo namo namaste me prasīdantu svadhābhujaḥ ||

- Offer water with tila to the bhugnās

trpyata, trpyata, trpyata

- Sprinkle tila (sesame seeds) on the bhugnās.

Upasthāna

ye deva pūrvānyabhi-tṛpti hetor aśnanti kavyani śubhāhṛtāni |
tṛptāśca ye bhūti sṛjo bhavanti tṛpyantu te'smin praṇato'smi tebhyaḥ ||

Let those manes be delighted with this rite - the manes who partake of the Kavyas, auspiciously offered for their satiation after giving precedence to the deities and who when delighted create prosperity. I bow unto them.

- pradakṣiṇa of the bhugnās, (if the location does not so permit, perform ātma- pradakṣiṇa) while chanting the following mantras

namasye'haṁ pitṛn martyaiḥ arcyante bhuvi ye sadā |
śrāddheṣu śraddhayābhīṣṭa loka puṣṭi pradāyinaḥ ||

I bow with devotion to the manes who, propitiated by people in this world with perfect faith, grant nourishment & prosperity.

namasye'haṁ pitṛñcchrāddhe śūdrair-api ca bhaktiḥ |
santarpyante jagat-kṛtsnaṁ nāmnā khyātāḥ sukālinaḥ ||

I bow with devotion to the manes whom the common people propitiate with great devotion and who are known as Sukalins.

devatābhyaḥ pitṛbhyaśca mahā-yogibhya eva ca
namas svadhāyai svāhāyai nityam eva namo namaḥ ||

- Sāṣṭānga namaskāra
- Sprinkle tila (sesame seeds) on the pitṛ varga bhugnās while chanting the following

yāntu pitṛ-gaṇāḥ sarve yataḥ sthānād upagatāḥ |
sarve te hṛṣṭa manasaḥ sarvān kāmān dadātu me ||

kaśyapa gotrāṇām ________ ________ ________ dāsānām vasu/pradyuma – rudra/ sankarṣaṇa – āditya/vasudeva svarūpāṇāṁ asmat pitṛ pitāmahaḥ prapitāmahān, mātṛ, pitāmahī, prapitāmahīśca yathā-sukhaṁ yathā-sthānaṁ pratiṣṭhāpayāmi ||

- Untie the bhugnās and pavitram, take all the darbhas in the right hand along with tila. Pouring tīrtha on to the right hand, chant the following and gently place the darbhas with tila on the spot where the tarpaṇam was performed.

yeṣāṁ na pitā na bhrātā na bandhur na canya gotriṇaḥ |
te tṛptim akhilā yāntu mayā dattaiḥ kuśais-tilaiḥ ||

To all those who have no father, no brother and no relatives or clansmen,
May they all be satisfied by this offering of water from the kusha grass.

tṛpyata, tṛpyata, tṛpyata.

- Do ācamanam

acutāya namaḥ, anantāya namaḥ, govindāya namaḥ ।

- offer water from the garment

ye ke ca asmat kule jāta aputraḥ gotraja mrtāh ।
te ghrnantu mayā dattaṁ vastra niṣpīḍaṁ odakam ॥

To all those who were born in our family who died without progeny, I now offer the water squeezed from my garment.

- take two acamanam

Sāttvika tyāgaḥ (Vaiṣṇavas)

oṁ bhagavāneva pratyābdīka śrāddhākhyaṁ karma bhagavān svasmai svaprītaye svayam eva kāritavān anena prīyatāṁ śrī vāsudevaḥ

kāyenavācā manasendriyairvā buddhyātmanā vā prakṛteḥ svabhāvāt karomi yadyatsakalaṁ parasmai śrīmannārāyaṇāyeti samarpayāmi

॥ sarvaṁ śrī kṛṣṇārpaṇamastu ॥



EKĀRCAVIDHI DAHA SAṀSKĀRAḤ

- Up to age of 24 months there is no cremation for a child only burial.
- From the third year upwards cremation is optionally done with tuṣāgninā ekarca vidhiḥ
- The deceased child is washed, decorated and brought to the cemetary.

Saṅkalpaḥ. — hariḥ oṁ tat sat …………. asmin puṇya tithau:—

_________ gotrasya _________ pretasya mama balakasya [_________ gotrāyāḥ _________ nāmnyāḥ pretāyāḥ mama kanyāyāḥ] ekārca vidhinā saṁskāra arthaṁ tuṣāgni utpādanaṁ kariṣye ||

- A fire is lit in a clay vessel and chaff is put on it (Tuṣa)
- Apradakshina parisecanam.

oṁ prajāpataye svāhā | prajāpataya idaṁ na mama ||

- With unconsecrated ghee offer 12 grihīta ājyam

oṁ bhūr-bhuvas-suvas-svāhā || prajāpataye idaṁ na mama ||

Saṅkalpaḥ. hariḥ oṁ tat sat …………. asmin puṇya tithau:— _________ gotrasya _________ pretasya mama kumārasya [_________ gotrāyāḥ _________ nāmnyāḥ pretāyāḥ mama kanyāyāḥ] tuṣāgninā ekarca vidhinā saṁskariṣyāmi ||

- Cremate after offering the following oblation;

asmāt tvam atijāto'si ayaṁ tvad abhijāyatām
agnaye vaiśvānarāya suvargāya lokāya svāha ||

- Throw the darvis onto the fire.
- All take bath
- Tilodakam and pinda are offered without mantras, some do the narayana bali.
- One can chant the Balamukunda aṣthakam

Bāla-mukundāṣṭakam

karāravindena padāravindaṃ mukhāravinde viniveśayantam |
vaṭasya patrasya puṭe śayānaṃ bālaṃ mukundaṃ manasā smarāmi || 1 ||

O infant Krishna I contemplate upon you in my mind, with hands and feet the colour of lotus blossoms and a face as beautiful as a full blown lotus, lying on your back on a banyan leaf.

saṃhṛtya lokān vaṭa patra madhye śayānam ādyanta vihīna rūpam |
sarveśvaraṃ sarva hitāvatāram bālaṃ mukundaṃ manasā smarāmi || 2 ||

The one who sleeps on the vata-patra after the dissolution of the worlds, the one whose form is without beginning or end, the one who is Lord of all, I think of Balamukundan who incarnated for the good of all.

indīvara śyāmala lomalāṅgaṃ indrādi devārcita pāda padmam ।
santāna kalpadrumamāśritānāṃ bālaṃ mukundaṃ manasā smarāmi ॥ 3 ॥

The one who has a beautiful body that is dark like the cerulean blue lotus, the one whose lotus feet is worshipped by Indra and other devas, I think of Balamukundan who is like the kalpaka vriksha tree giving santhana-bagyam to those who bow to Him.

lambālakaṃ laṃbita hāra yaṣṭiṃ śṛṅgāra līlāṅkita danta paṅktiṃ ।
bimbādharaṃ cāru viśāla netraṃ bālaṃ mukundaṃ manasā smarāmi ॥ 4 ॥

The one who has locks of hair falling in front of his face, the one who wears a long hanging chain, the one whose teeth rows shine with the nectar of shringaram, the one whose lips are like the red bimba fruit (kovai), I think of Balamukundan who has long and beautiful eyes.

śikye nidhāyādya payodadhīni barhir gatāyāṃ vraja-nāyikānāṃ ।
bhuktvā yatheṣṭaṃ kapaṭena suptaṃ bālaṃ mukundaṃ manasā smarāmi ॥ 5 ॥

The time when Yashoda has gone out after keeping milk, curds in the pot, the one who sleeps falsely after eating all this, I think of this Balamukundan.

kalinda jānta sthita kāliyasya phanāgra raṅge naṭana priyantam ।
tat puccha hastaṃ śaradindu vaktraṃ bālaṃ mukundaṃ manasā smarāmi ॥ 6 ॥

From the rock of Kalindhi, the one who has the desire of dancing on the hoods of the snake kaliyan, the one who has the tip of the tail of kaliyan in his hand, the one whose face is like the moon during sarathrithu (december month), I think of this Balamukundan.

ulūkhale baddhaṃ udāra saurayaṃ uttuṅga yugmārjuna bhaṅga-līlam ।
utphulla padmayata cāru netraṃ bālaṃ mukundaṃ manasā smarāmi ॥ 7 ॥

The one who is tied to a round boulder, the one who is great, the one who has the playfullness of pushing two Marutamaram (Arjuna-Trees) to the ground, the one who has eyes like a bloomed red lotus, I think of this Balamukundan.

ālokya mātur mukham ādhareṇa stanyaṃ pibantaṃ sarasī ruhāsyam ।
sat-cin-mayaṃ devam ananta rūpaṃ bālaṃ mukundaṃ manasā smarāmi ॥ 8 ॥

The one who looks affectionately at the mother's face while sucking milk from her breasts, the one who has eyes like the red lotus, the one whose form is Truth, Intelligence and the one who has other forms and is a Lord, I think of this Balamukundan.



PAÑCAKA DAHANA PRAYOGAḤ

Note: If death takes place before the 5 panchaka nakṣatras and the cremation occurs during them, then only the 5 *puttala effigies* are burnt with the body and śānti karma is not done.
If the death occurs during pañcaka and the cremation afterwards then only the śānti karma is done.
If both death and cremation take place during pañcaka then both the incineration of the puttalas and śānti are done.

At Cremation

Saṅkalpaḥ: kaśyapa gotrasya _______ pretasya dhaniṣṭhādi pañcake ____ nakṣatra maraṇa sūcita vaṁśāniṣṭa vināśārthaṁ puttalādi dāha karma kariṣye ||

- ❖ Make five kūrcas with Kusha grass and wrap each in wool, with a supārī.
- ❖ Put them in a tray and offer 16 upacāra pūjā

1. **Dhaniṣṭha** — oṁ agra-nāthāya vidmahe | vasu-pritāya dhīmahi | tanno śraviṣṭha pracodayāt || oṁ preta-vāhāya namaḥ |

2. **Śatabhiṣak** — oṁ bheṣajāya vidmahe | varuna dehāya dhīmahi | tanno śatabhiṣa pracodayāt || oṁ preta-sakhāya namaḥ |

3. **Pūrva-bhādrapada** — oṁ tejaskarāya vidmahe | ajaikapādaya dhīmahi | tanno pūrva-proṣṭhapada pracodayāt || oṁ preta-pāya namaḥ |

4. **Uttara-bhādrapada** — oṁ ahirbudhnyāya vidmahe | pratiṣṭhāpanāya dhīmahi | tanno'ttara-proṣṭhapada pracodayāt || oṁ preta-bhūmi-pāya namaḥ |

5. **Revatī** — oṁ viśva-rūpāya vidmahe | pūṣna-dehāya dhīmahi | tanno revati pracodayāt || oṁ preta hartre namaḥ |

oṁ pañcaka nakṣatrebhyo namaḥ — imāni gandhākṣata puṣpa dhūpa dīpādīni vastūni yuṣmabhyaṁ mayā dīyate yuṣmākam upatiṣṭantām ||

- ❖ The Yajamāna sprinkles til on them and places them in the coffin as follows:

On the head	oṁ pretavāhāya svāhā	
Right side	oṁ pretasakhāya svāhā	
Left side	oṁ pretapāya svāhā	
On the navel	oṁ preta bhūmipāya svāhā	
Between the feet	oṁ pretahartre svāhā	

Piṇḍa Dānam

Offer the following piṇḍas on a leaf.

1. oṁ kaśyapa gotrasya ________ pretasya [gotrāyāh pretāyāh] mṛta sthāne śava nimitta eṣa te prathama pindo mayā dīyate tavopatiṣṭhatām ||

2. oṁ kaśyapa gotrasya ________ pretasya [gotrāyāh pretāyāh] dvāra deśe pāntha nimitta eṣa te prathama pindo mayā dīyate tavopatiṣṭhatām ||

3. oṁ kaśyapa gotrasya ________ pretasya [gotrāyāh pretāyāh] chatvare khechara nimitta eṣa te tritiya pindo mayā deeyate tavopatiṣṭhatām ||

4. oṁ kaśyapa gotrasya ________ pretasya [gotrāyāh pretāyāh] viśrāṁa-sthāne bhūta nāmnā nimitta eṣa te caturtha pindo mayā dīyate tavopatiṣṭhatām ||

5. oṁ kaśyapa gotrasya ________ pretasya [gotrāyāh pretāyāh] śava haste sādhaka nimitta eṣa te pañcama pindo mayā dīyate tavopatiṣṭhatām ||

- Place the first five Pindas in the same positioning the coffin as the 5 kurcas.
- Offer oblations into either the fire on onto the head of the corpse with the following mantras:—

1. **Dhaniṣṭha** — oṁ agra-nāthāya vidmahe | vasu-pritāya dhīmahi | tanno śraviṣṭha pracodayāt || oṁ preta-vāhāya svāhā | preta-vāhāya idam na mama ||

2. **Śatabhiṣak** — oṁ bheṣajāya vidmahe | varuna dehāya dhīmahi | tanno śatabhiṣa pracodayāt || oṁ preta-sakhāya svāhā | preta-sakhāya idam na mama ||

3. **Pūrva-bhādrapada** — oṁ tejaskarāya vidmahe | ajaikapādaya dhīmahi | tanno pūrva-proṣṭhapada pracodayāt || oṁ preta-pāya svāhā | preta-pāya idam na mama ||

4. **Uttara-bhādrapada** — oṁ ahirbudhnyāya vidmahe | pratiṣṭhāpanāya dhīmahi | tanno'ttara-proṣṭhapada pracodayāt || oṁ preta-bhūmi-pāya svāhā | preta-bhūmi-pāya idam na mama ||

5. **Revatī** — oṁ viśva-rūpāya vidmahe | pūṣna-dehāya dhīmahi | tanno revati pracodayāt || oṁ preta hartre svāhā | preta hartre sidam na mama ||

agnimukhā sarve kṛta śayanam enaṁ gatāyuṣaṁ pradahantu |
dharmādharma samāyuktaṁ lobha moha samāvṛtam ||
daheya sarvagātrāṇi divyān lokān sagacchatu |

Prārthana

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ||

atasi puṣpa saṁkāśaṁ pīta-vāsa samacyutaṁ |
ye namasyanti govindaṁ na teṣāṁ vidyate bhayam ||

kṛṣṇa kṛṣṇa kṛpālo tvaṁ agatīnāṁ gatir bhava |
saṁsāra ārṇava magnānāṁ prasīda puruṣottama ||

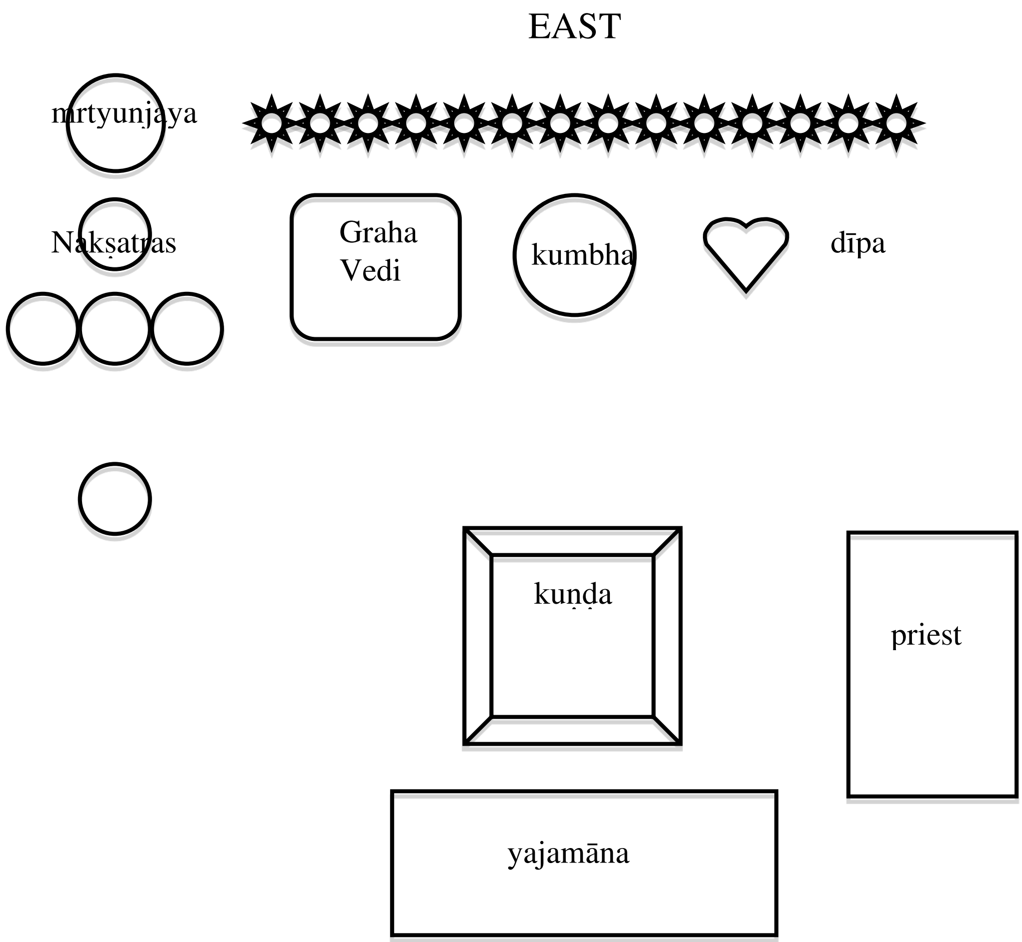
- Continue with the usual cremation ceremonies.

SŪTAKĀNTE PAÑCAKA ŚĀNTI KARMA

oṁ viṣṇur viṣṇur viṣṇuh namaḥ paramātmane srī purāna puruṣottama śrīmad bhagavato mahā puruṣasya srī parameśvara viṣṇor ājñayā pravarta-mānasya adya srī brahmano'hni dvitīye parārdhe srī śveta-vārāha kalpe vaivasvata manvantare aṣṭa-viṁśa-titame yuge kali-yuge kali-prathama pāde jāmbu-dvīpe meroḥ _____ digbhāge _______ deśe _______ grāme/nagare samvatsare _______ ayane _______ ṛtau _______ māse _______ pakṣe _______ vāsare _______ nakṣatre _______ rāśi sthite śubha punya tithau —

adya kaśyapa gotrasya _________ asmat pitā/mātā dhaniṣṭhādi pañcaka durmaraṇa janita doṣopaśāntyarthaṁ mama gṛhe sarveṣām bālādīnāṁ dīrghāyur ārogya prāptyarthaṁ vaṁśāriṣṭa vināśārthaṁ viṣṇu /mṛtyuñjaya pūjanaṁ pūrvakaṁ pañcaka śāntim ahaṁ kariṣye ||

tat pūrvāṅgatvena puṇyāha vācanaṁ kalaśa-sthāpana pūrvakaṁ graha-pūjanaṁ ca kariṣye ||



- ❖ Worship gaṇeśāmbikā
- ❖ Perform Svasti-Puṇyāham
- ❖ Invoke Lord Vishnu in the pradhāna kalaśa and offer upacāras.

VIṢṆU PŪJĀ

śāntākāraṁ bhujaga-śayanam, padmanābhaṁ sureśam |
viśvā-dhāraṁ gagana-sadriśam, megha varnaṁ śubhāṅgam ||
lakṣmī kāntaṁ kamala nayanam, yogi-bhir-dhyāna-gamyam |
vande viṣṇum bhava bhaya haram, sarva-lokaika nātham ||
oṁ srī viṣṇave namaḥ | ihā-gaccha iha-tiṣṭha pūjayāmi |

❖ Make offerings with the following:

oṁ bhūr bhuvaḥ svaḥ, śrī viṣṇave namaḥ, arghyaṁ samarpayāmi | pādyam | ācamanam | snānam | vastram | upavītaṁ | gandham | candanam | akṣatam | puṣpaṁ | dhūpam | dīpaṁ | naivedyam | phalam | tāmbūlam | nirājanam ||

❖ Conclude Pūjā with prayers for the departed.

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ||

atasi puṣpa saṁkāśaṁ pīta-vāsa samacyutaṁ |
ye namasyanti govindaṁ na teṣāṁ vidyate bhayam ||

kṛṣṇa kṛṣṇa kṛpālo tvaṁ agatīnāṁ gatir bhava |
saṁsāra ārṇava magnānāṁ prasīda puruṣottama ||

namo'stu dharma rājāya, pituḥ pretatva muktaye |
sa me prītaś śubhaṁ dadyāt, asmil-loke paratra ca ||

NAVAGRAHA PŪJĀ

❖ Invoke and worship the navagrahas.

ādityāya tu raktāya rakta puṣpāmbarāya ca |
rakta puṣpannā guḍāya ādityāya namo'stu te || 1 ||

somāya śukla rūpāya śukla vastra sumāline |
ghṛtana-pāyasā yasmai śukla puṣpa namo'stu te || 2 ||

aṅgārāya tu raktāya rakta puṣpāṃbarāya ca |
rakta puṣpa sanā yasmai bhaumāya va namo'stu te || 3 ||

budhāya harita-rūpañca harita vastra sumāline |
harita dadhyana puṣpāya soma-putrāya vai namaḥ || 4 ||

gurave pīta rūpāya pīta-puṣpāmbarāya ca |
ghṛtana pīta puṣpāya devācāryāya vai namaḥ || 5 ||

śukrāya śukla-rūpāya śukla puṣpāmbarāya ca |
kṣīrana śukla puṣpāya bhārgavāya ca te namaḥ || 6 ||

śanaiś-carāya kṛṣṇāya kṛṣṇa-vastra sumāline |
kṛṣṇa pītana māṣāya śaurāya ca namo'stu te || 7 ||

rāhave dhūmra rūpāya dhūmra puṣpāmbarāya ca ǀ
dhūmra puṣpana māṣāya namaste tu ca rāhave ǁ 8 ǁ

ketave citra rūpāya citra vastra sumāline ǀ
citranna citra-puṣpāya namaste tu ca ketave ǁ 9 ǁ

NAKṢATRA PŪJĀ

- Establish 5 kalaśas and one in the NE
- Invoke the ruling deities of the 5 nakṣatras:—

DHANIṢṬHĀ NAKṢATRA PŪJĀ — EAST

- The yajmāna is given flowers and rice, and the Pandit recites:

oṁ agra-nāthāya vidmahe ǀ vasu-pritāya dhīmahi ǀ tanno śraviṣṭha pracodayāt ǁ
asmin pūrva kalaśe dhaniṣṭhā adhiṣṭhātri-vaso ihā-gaccha iha tiṣṭha vasave namaḥ ǁ

ŚATABHIṢAK NAKṢATRA PŪJĀ — SOUTH

oṁ bheṣajāya vidmahe ǀ varuna dehāya dhīmahi ǀ tanno śatabhiṣa pracodayāt ǁ
asmin dakṣiṇa kalaśe śata-bhishā adhiṣṭhātri varuna deva ihā gaccha iha tiṣṭha varunāya namaḥ ǁ

PŪRVA-BHĀDRAPADA NAKṢATRA PŪJĀ — WEST

oṁ tejaskarāya vidmahe ǀ ajaikapādaya dhīmahi ǀ tanno pūrva-proṣṭhapada pracodayāt ǁ
asmin paścima kalaśe pūrvā-bhādra-pada adhiṣṭhātrī ajaikapāda ihā gaccha iha tiṣṭha ajaika-pādāya namaḥ ǁ

UTTARA-BHĀDRAPADA NAKṢATRA PŪJĀ— NORTH

oṁ ahirbudhnyāya vidmahe ǀ pratiṣṭhāpanāya dhīmahi ǀ tanno'ttara-proṣṭhapada pracodayāt ǁ
asmin uttara kalaśe uttarā-bhādra-pada adhiṣṭhātrī ahir-budhnya ihā gaccha iha tiṣṭha ahirbudhnya namaḥ ǁ

REVATĪ NAKṢATRA PŪJĀ — CENTRE

oṁ viśva-rūpāya vidmahe ǀ pūṣna-dehāya dhīmahi ǀ tanno revati pracodayāt ǁ
asmin madhya kalaśe revatī adhiṣṭhātrī pūṣan ihā gaccha iha tiṣṭha pūṣane namaḥ ǁ

CATURDAŚA YAMA PŪJĀ

- On 14 piles of rice from Iśāna to Agni konas place 14 betel nuts and invoke the 14 yamas.

oṁ bhūr-bhuvas-svaḥ yamāya namaḥ, āvāhayāmi sthāpayāmi ǀ oṁ dharma-rājāya namaḥ ǀ oṁ mṛtyave namaḥ ǀ oṁ vaivasvatāya namaḥ ǀ oṁ kālāya namaḥ ǀ oṁ sarva-bhūtakṣayāya namaḥ ǀ oṁ audum-barāya namaḥ ǀ oṁ dadhnāya namaḥ ǀ oṁ

nīlāya namaḥ । oṁ vṛkodarāya namaḥ । oṁ parameṣṭhine namaḥ । oṁ citrāya namaḥ । oṁ chitra-guptāya namaḥ ॥

MṚTYUÑJAYA PŪJĀ — NORTH-EAST

tryambakaṁ yajāmahe sugandhiṁ puṣṭi vardhanam ।
ūrvārukam iva bandhanān mṛtyor mukṣīya mā'mrutāt ॥

asmin kalaśe aghora mrityuñ-jaya daṁṣṭrā karāla
ihā gaccha iha tiṣṭha aghora daṁṣṭrā karālāya namaḥ ॥

āvāhitābhyo sarvebhyo devatābhyo namaḥ ॥
āvāhitā bhavata । sthāpitā । sannidhā bhavata । sannirudhā bhavata । sannihitā bhavata । avaguṇṭhitā bhavata । suprītā bhavata । suprasannā bhavata । svāgatam svāgatam । prasīdata prasīdata ॥
svāmināḥ sarva-jaganāthāḥ yāvāt pūjāvasānakam ।
tāvāt yūyam prīti bhāvena kumbheṣveṣu (pratimāsu) sannidhim kuruta ॥

āvāhitānāṁ sarvāsāṁ devatānāṁ ratna-siṁhāsam samarpayāmi – etc.
puṣpai pūjayāmi

oṁ keśavāya namaḥ । nārāyaṇāya । mādhavāya । govindāya । viṣṇave । madhusūdanāya । trivikramāya । vāmanāya । śrīdharāya । hṛṣikeśāya । padmanābhāya । dāmodarāya । saṅkarṣaṇāya । vāsudevāya । pradyumnāya । aniruddhāya । puruṣottamāya । adhokṣajāya । nārasiṃhāya । acyutāya । janārdanāya । upendrāya । haraye । kṛṣṇāya ॥

oṁ ādityāya namaḥ । agnaye । paśupataye । aṅgārakāya । pṛthivyai । kṣetrapālakāya । śukrāya । indrāṇyai । indrāya । somāya । adbhyo । gauryai । budhāya । viṣṇave । nārāyaṇāya । bṛhaspataye । indrāya । marutvate । brahmaṇe । śanaiścarāya । prajāpataye । yamāya । rāhave । gave । nirṛtaye । ketave । brahmaṇe । citraguptāya ॥

oṁ dhaniṣṭhāya namaḥ । kujāya । vasave । śatabhiṣāya । rāhave । varuṇāya । pūrva-bhadrāya । gurave । aja-carāya । uttara-bhadrāya । saṇaiścarāya । ahirbhudhnyāya । revatyai । budhāya । pūṣṇe ॥

oṁ yamāya namaḥ । dharma-rājāya । mṛtyave । antakāya । vaivasvatāya । kālāya । sarva-bhūta-kṣayāya । audumbarāya । dadhnāya । nīlāya । parameṣṭhine । vṛkodarāya । citrāya । citra-guptāya namaḥ ॥

oṁ mṛtyuñjayāya namah । kālyai । oṁ karālyai namaḥ । oṁ vikarālyai namaḥ । oṁ mahot-karāyai namaḥ । oṁ saṁhārinyai namaḥ । oṁ durādharṣāyai namaḥ । oṁ bhīṣanāyai namaḥ ॥

Uttara-pūjā

Namaskāram

oṁ namaste astu bhagavan viśveśvarāya mahā-devāya tryambakāya tri-purāntakāya trikāgni-kālāya kālāgni-rudrāya nīla-kaṇṭhāya mṛtyuñjayāya sarveśvarāya sadā-śivāya śrīman-mahā-devāya namaḥ ||

JAPAM

❖ Touch the kumbhas with the darbha muṣṭi while chanting the following mantras:—

|| mahā-mṛtyuñjaya kavacam ||

bhairava uvāca |

śṛṇuṣva parameśāni kavacaṁ man mukhoditam |
mahā-mṛtyuñjayasyāsya na deyaṁ paramādbhutam || 1 ||
yaṁ dhṛtvā yaṁ paṭhitvā ca śrutvā ca kavacottamam |
trailokyādhipatir bhūtvā sukhito'smi maheśvari || 2 ||
tad eva varṇayiṣyāmi tava prītyā varānane |
tathāpi paramaṁ tatvaṁ na dātavyaṁ durātmane || 3 ||

viniyogaḥ — asya śrī mahā-mṛtyuñjaya kavacasya śrībhairava ṛṣiḥ | gāyatrī chandaḥ | śrī mahā-mṛtyuñjayo mahā-rudro devata | oṁ bījaṁ | jūṁ śaktiḥ | saḥ kīlakaṁ | haum iti tattvaṁ | catur varga sādhane mṛtyuñjaya kavaca pāṭhe viniyogaḥ ||

candra maṇḍala madhyasthaṁ rudraṁ bhāle vicintya tam |
tatrasthaṁ cintayet sādhyaṁ mṛtyuṁ prāpto'pi jīvati || 1 ||
oṁ jūṁ saḥ hauṁ śiraḥ pātu devo mṛtyuñjayo tava |
oṁ śrīṁ śivo lalāṭaṁ te oṁ hauṁ bhruvau sadā-śivaḥ || 2 ||
nīla-kaṇṭho'vatān netre kapardī te'vatācchrutī |
trilocano'vatād gaṇḍau nāsāṁ te tri-purāntakaḥ || 3 ||
mukhaṁ pīyūṣa ghaṭa-bhṛd oṣṭhau te kṛttikāmbaraḥ |
hanuṁ te hāṭa keśano mukhaṁ baṭuka bhairavaḥ || 4 ||
kandharāṁ kāla-mathano galaṁ gaṇa-priyo'vatu |
skandhau skanda-pitā pātu hastau te giriśo'vatu || 5 ||
nakhān te girijā-nāthaḥ pāyād-aṅguli saṁyutān |
stanau tārā-patiḥ pātu vakṣaḥ paśupatir- tava || 6 ||
kukṣiṁ kubera-varadaḥ pārśvau te māra-śāsanaḥ |
śarvaḥ pātu tathā nābhiṁ śūlī pṛṣṭhaṁ tavāvatu || 7 ||
śiśnaṁ te śaṅkaraḥ pātu guhyaṁ guhyaka-vallabhaḥ |
kaṭiṁ kālāntakaḥ pāyād-ūrū te'ndhaka ghātakaḥ || 8 ||
jāgarūko'vatāj-jānū jaṅghe te kāla-bhairavaḥ |
gulpho pāyāj-jaṭādhārī pādau mṛtyuñjayo'vatu || 9 ||
pādādi mūrdha paryantam aghoraḥ pātu te sadā |
śirasaḥ pāda-paryantaṁ sadyojāto tavāvatu || 10 ||
rakṣā-hīnaṁ nāma-hīnaṁ vapuḥ pātva mṛteśvaraḥ |
pūrve bala-vikaraṇo dakṣiṇe kāla-śāsanaḥ || 11 ||
paścime pārvatī-nātho hyuttare tvāṁ manon-manaḥ |
aiśānyām-īśvaraḥ pāyād-āgneyyām-agni-locanaḥ || 12 ||

nairṭyāṁ śambhur avyān tvāṁ vāyavyāṁ vāyu-vāhanaḥ |
urdhve bala-pramathanaḥ pātāle parameśvaraḥ || 13 ||
daśa-dikṣu sadā pātu mahā-mṛtyuñjayaśca tvām |
raṇe rāja-kule dyūte viṣame prāṇa-saṁśaye || 14 ||
pāyād oṁ jūṁ mahā-rudro deva-devo daśākṣaraḥ |
prabhāte pātu tvāṁ brahmā madhyāhne bhairavo'vatu || 15 ||
sāyaṁ sarveśvaraḥ pātu niśāyāṁ nitya-cetanaḥ |
ardha-rātre mahā-devo niśānte tvāṁ maho-mayaḥ || 16 ||
sarvadā sarvataḥ pātu oṁ jūṁ saḥ hauṁ mṛtyuñjayaḥ |
itīdaṁ kavacaṁ puṇyaṁ triṣu lokeṣu durlabham || 17 ||

phalaśruti

sarva mantra mayaṁ guhyaṁ sarva tantreṣu gopitam |
puṇyaṁ puṇya pradaṁ divyaṁ deva devādhi daivatam || 18 ||
ya idaṁ ca paṭhen mantrī kavacaṁ vārcayet tataḥ |
tasya haste mahā-devi tryambakas yāṣṭa siddhayaḥ || 19 ||
raṇe dhṛtvā caredyuddhaṁ hatvā śatrūñjayaṁ labhet |
jayaṁ kṛtvā gṛhaṁ devi samprāpsyati sukhī punaḥ || 20 ||
mahā-bhaye mahā-roge mahā-mārībhaye tathā |
durbhikṣe śatrusaṁ hāre paṭhet kavacam ādarāt || 21 ||
sarva tat praśamaṁ yāti mṛtyuñjayaprasādataḥ |
dhanaṁ putrān sukhaṁ lakṣmīm ārogyaṁ sarva sampadaḥ || 22 ||
prāpnoti sādhakaḥ sadyo devi satyaṁ na saṁśayaḥ |
itīdaṁ kavacaṁ puṇyaṁ mahā-mṛtyuñjayasya tu |
gopyaṁ siddhi-pradaṁ guhyaṁ gopanīyaṁ svayonivat || 23 ||
|| iti śrī rudra yāmale tantre śrīdevī rahasye mṛtyuñjaya kavacaṁ sampūrṇam ||

HOMA

❖ Perform agnimukham. (varada nāma agni)

Navagraha Homam

japā kusuma saṅkāśaṃ kāśyapeyaṃ mahādyutim |
tamoriṃ sarva pāpaghnaṃ praṇato 'smi divākaram || 1 ||
oṁ hrāṁ hrīṁ hrauṁ saḥ sūryāya namas svāhā ||

dadhi śaṅkha tuṣārābhaṃ ksīrodārṇava saṃbhavam |
namāmi śaśinaṃ somaṃ śaṃbhor-mukuṭa bhūṣaṇam || 2 ||
oṁ śrāṁ śrīṁ śrauṁ saḥ candrāya namas svāhā ||

dharaṇī-garbha saṃbhūtaṃ vidyut kānti samaprabham |
kumāraṃ śakti hastaṃ taṃ maṅgalaṃ praṇamāmyaham || 3 ||
oṁ krāṁ krīṁ krauṁ saḥ bhaumāya namas svāhā ||

priyaṅgu kalikā śyāmaṃ rūpeṇā pratimaṃ budham |
saumyaṃ saumya guṇopetaṃ taṃ budhaṃ praṇamāmyaham || 4 ||
oṁ brāṁ brīṁ brauṁ saḥ budhāya namas svāhā ||

devānāñca ṛṣīṇāṃca guruṃ kāñcana sannibham |
buddhi bhūtaṃ trilokeśaṃ taṃ namāmi bṛhaspatim || 5 ||
oṁ grāṁ grīṁ grauṁ saḥ gurave namas svāhā ||

hima kunda mṛṇālābhaṃ daityānāṃ paramaṃ gurum |
sarva śāstra pravaktāraṃ bhārgavaṃ praṇamāmyaham || 6 ||
oṁ drāṁ drīṁ drauṁ saḥ śukrāya namas svāhā ||

nīlāñjana samābhāsaṃ raviputraṃ yamāgrajam |
chāyā mārtaṇḍa saṃbhūtaṃ taṃ namāmi śanaiścaram || 7 ||
oṁ prāṁ prīṁ prauṁ saḥ śanaiścarāya namas svāhā ||

ardhakāyaṃ mahā-vīraṃ candrāditya vimardanam |
siṃhikā garbha saṃbhūtaṃ taṃ rāhuṃ praṇamāmyaham || 8 ||
oṁ bhrāṁ bhrīṁ bhrauṁ saḥ rāhave namas svāhā ||

palāśa puṣpa saṅkāśaṃ tārakā graha mastakam |
raudraṃ raudrātmakaṃ ghoraṃ taṃ ketuṃ praṇamāmyaham || 9 ||
oṁ srāṁ srīṁ srauṁ saḥ ketave namas svāhā ||

❖ offer samit, caru and til to the following nakṣatra gāyatrīs.

oṁ agra-nāthāya vidmahe | vasu-pritāya dhīmahi | tanno śraviṣṭha pracodayāt svāhā ||

oṁ bheṣajāya vidmahe | varuna dehāya dhīmahi | tanno śatabhiṣa pracodayāt svāhā ||

oṁ tejaskarāya vidmahe | ajaikapādaya dhīmahi | tanno pūrva-proṣṭhapada pracodayāt svāhā ||

oṁ ahirbudhnyāya vidmahe | pratiṣṭhāpanāya dhīmahi | tanno'ttara-proṣṭhapada pracodayāt svāhā ||

oṁ viśva-rūpāya vidmahe | pūṣna-dehāya dhīmahi | tanno revati pracodayāt svāhā ||

Yama āhutis

oṁ yamāya svāhā | yamāya idaṁ na mama ||

dharmarājāya | mṛtyave | antakāya | vaivasvatāya | kālāya | sarva-bhūta-kṣayāya | audumbarāya | dadhnāya | nīlāya | parameṣṭhine | vṛkodarāya | citrāya | citra-guptāya ||

❖ offer 108 with the following mantra:—

tryaṁbakaṁ yajāmahe sugandhiṁ puṣṭi vardhanam |
ūrvārukam-iva bandhanān mṛtyor mukṣīya māmṛtāt ||

mṛtyuñjaya mahā-deva trāhi māṁ śaraṇāgatam |
janma mṛtyu jarā rogaiḥ pīḍitaṁ karma-bhandanaiḥ ||

namaś śivāya sāṁbāya haraya paramātmane |
praṇata-kleśa nāśaya yogināṁ pataye namaḥ ||

Uttarāṅgam

sviṣṭakṛta āhutiḥ

asmin karmaṇi deveśa pramādāt bhramato'pi vā |
nyūnādhikaṁ kṛtaṁ yacca sarvaṁ sviṣṭa-kṛtaṁ kuru ||
tvam agne sarva lokānāṁ pāvanaḥ sviṣṭakṛt prabhuḥ |
yajña-sākṣī kṣema kartā sarvān kāmān prapūraya ||
hrīṁ agni-sviṣṭakṛte svāhā || agnaye sviṣṭakṛte idam na mama

Prāyaścitta ahutiḥ

pramādāt kurvatāṃ karma pracyaveta adhvareṣu yat |
nyūnam sampūrṇatām yāti sadyo agni prasādatas svāhā ||
raṁ agnaye idam na mama ||

jñātam ca yad ajñātam ca yadeva vai hutam mayā |
nyūnam atiriktañca tat sarvam kṣamyatām prabho svāhā ||

karmaṇe'sya para-brahman-ayuktaṁ vihitañca yat |
tacchāntyai yajña-sampattyau vyāhṛtyā hūyate vibho ||

hrīṁ bhū svāhā || agnaye idaṁ na mama |
hrīṁ bhuvas-svāhā || vāyave idam na mama |
hrīṁ suvas-svāhā || sūryāya idam na mama |
hrīṁ bhūr-bhuvas-suvas-svāhā || prajāpataye idam na mama |

pūrṇāhuti

oṁ adya kaśyapa gotrasya __________ pretasya [kaśyapa gotrāyāh __________ pretāyāh] pañcaka madhye dur-maraṇa doṣa nivṛttyarthaṁ kṛtasya pañcaka śānti karmāṅgabhūta havanasya pūrṇā-hūtim hoṣyāmi ||

pūrṇam adaḥ pūrṇam idam | pūrṇāt pūrṇam udacyate |
pūrṇasya pūrṇam ādāya | pūrṇam eva-avasiṣyāte ||

hrīṁ yajñapate pūrṇobhavatu yajña me hṛṣyantu yajña-devatāḥ phalāni samyag yacchantu svāhā ||

Vasodhāra

śata-dhāram sahasra-dhāram aparimita-dhāraṃ acchidram
akṣayam paramam pavitra bhagavan agnaye punātu svāhā ||

- Valedict varuna from the praṇīta pātra, then pour some water down on the four sides of the kuṇḍa.

marjanam

pūrvām diśi mārjanaṁ namaḥ (east) |
dakṣināṁ diśi mārjanaṁ namaḥ (south) |
pratīcyāṁ diśi mārjanaṁ namaḥ (west) |
udīcyām diśi mārjanaṁ namaḥ (north) |
urdhvāṁ diśi mārjanaṁ namaḥ (sprinkle upwards) ||

- abhiṣeka from the prokṣaṇi pātra

āpaḥ sumitriyāḥ santu bhavantvoṣadhayo mama |
āpo rakṣantu māṁ nityam-āpo nārāyaṇaḥ svayam ||

- sprinkle a few drops of water in the north-east

ye dviṣanti ca māṁ nityaṁ yāṁśca dviṣmo narān vayam |
āpo durmitriyāsteṣām santu bhakṣantu tānapi ||

buddhiṁ vidyāṁ balaṁ medhāṁ prajñāṁ śraddhām yaśaḥ śriyam |
ārogyaṁ teja āyuṣyaṁ dehi me havyavāhana ||

Homage to Agni

rudra teja samudbhūto varado havya-vāhanaḥ |
agnir vaiśvānaraḥ sākṣāt tasmai nityam namo namaḥ ||
oṁ agnaye namaḥ agniṁ ātmanyudvāsayāmi ||

Visarjanam

yajña yajñapatiṁ gaccha yajñaṁ gaccha hutāśana |
svāṁ yoniṁ gaccha yajñesa pūrayāsman manoratham ||

Tilakam

- Collect some ashes from the fire on the sruk and then place tilak on forehead.

śāntir-astu śivaṁ cāstu vāsavāgni prasādataḥ |
marutāṁ brahmaṇaścaiva vasu rudra prajāpatiḥ ||

- uttarāṅga pūjā

Abhiṣekam

matsya kūrmo varāhaśca nṛsiṁho vāmanas tathā |
rāmo bhārgava rāmas tvām abhiśiñcantu vāriṇā || 1 ||

indro'gniḥ śamano rakṣo varuṇaḥ pavanas tathā |
dhanadaśca maheśānaḥ siñcantu tvāṁ digīśvarāḥ || 2 ||

ravis somo maṅgalaśca budho jīvas sitaḥ śaniḥ |
rāhuḥ ketuḥ sa-nakṣatrā abhiṣiñcantu te grahāḥ || 3 ||

suras tvām abhiṣiñcantu brahma-viṣṇu-maheśvarāḥ |
vāsudevo jagan-nāthas tathā saṅkarṣano vibhuḥ |
pradyumnaścāniruddhaścaiva bhavantu vijayāya te || 4 ||

ākhaṇḍalo-gnir bhagavān yamo vai nirṛti tathā |
varuṇaḥ pavanaścaiva dhanādhyakṣas tathā śivaḥ || 5 ||

brahmaṇā sahita śeṣāḥ dikpālāḥ pāntu vas sadā |
kīrtir lakṣmīr dhṛtir medhā puṣṭiḥ śraddhā kriyā matiḥ || 6 ||

buddhir lajjā vapuś śāntiḥ kāntis tuṣṭiśca mātaraḥ |
etās tvāṁ abhiṣiñcantu devapatnyaḥ samāgatāḥ || 7 ||

ādityaś-candramā bhaumo budha jīva sitārkajāḥ |
grahā tvām abhiṣiñcantu rāhuḥ ketuśca tarpitāḥ || 8 ||

deva-dānava gandharvā yakṣa rākṣasa pannagāḥ |
ṛṣayā munayo gāvo deva-mātara eva ca || 9 ||

deva-patnyo drumā nāgā daityāścāpsarasāṁ gaṇāḥ |
astrāṇi sarva śastrāṇi rājāno vāhanani ca || 10 ||

auṣadhāni ca ratnāni kālasyā vayavāśca ye |
saritaḥ sāgarāś śailās tīrthāni jaladā nadāḥ |
ete tvām abhisiñcantu sarva kāmārtha siddhaye || 11 ||

- āśirvadam

NĀRĀYANA BALI PRAYOGA
(According to Garuḍa Purāṇa)

1. yajña ārambha

śuklāmbaradharam viṣṇuṁ śaśi varṇaṁ caturbhujaṁ |
prasanna vadanaṁ dhyāyet sarva vighnopaśāntaye ||

2. Vighneśvara pūjā

Saṅkalpaḥ — hariḥ oṁ tat sat | śri govinda govinda govinda, bhagavad ājñayā bhagavat kaiṅkarya rupeṇa, asmin nārāyana bali karmani nirvighnena pari-samāpti-arthaṁ ādau vighneśvara pūjanam kariṣye.

Hari Om, tat sat. Govinda x 3 with the permission of the Supreme Godhead, as service to Him alone, in order that this requiem rite of Narayana Bali may be completed without interuption, I now offer worship to Vighnesha.

3. Prāyaścitta saṅkalpaḥ

oṁ adya _______ gotrasya _______ pretasya akṛta snāna maraṇa, aśauca maraṇa, hari nāma ucchāra varjita maraṇa, pañca gavya rahita, vikalpa hṛdaya, adharma dharma cintana, abhāvabhāva, kriya karma rahita, śṛṅgi doṣa parihāra artham, mahā pātaka tat samāna varjitānām, laghu pāpānāṁ āsura avasthāyām, kriya lopa utpanna paradeśa para gṛhe maraṇa / dakṣina ayane / pañcake / yāmala yoge/ rātrau / kṛṣṇa pakṣe / guru hīna, tulasi, tila, sarśapa, gopicandana, gaṅgodaka, snāna rahita, para agni dāhe, mukhe ājya huti rahita, kīṭa pataṅga pakṣi citā madhye jvalita ādi doṣa parihāra arthaṁ, kugati nivāraṇa artham, uttama loka avāhya artham, nārāyaṇa bali adhikāra siddhi artham, kṛcchra pratinidhi yathā śaktyā _______ nāma devatāya /mandirāya/ samsthāya idaṁ hiraṇyaṁ aham sampradade ||

Om today I perform atonement for the deceased .... who has died without the ritual bath, in an impure manner, without recitation of the name of Hari, without having taken pancha-gavya, as an agnostic, confused about dharma, thinking the unreal to be real, who lived devoid of ritual, in order to remove evil influences, for the remission of major sins as well as minor sins committed in a state of self-absorption; having died without the final rites, in a strange place, or during the Southern solstice, or during the five inauspicious days, or during the conjunction of yamala, or during the night, during the dark fortnight, without a spiritual preceptor, without tulasi leaves, sesame seeds, mustard seeds, sandal paste, Ganges water, without sanctifying bath, cremated in unconsecrated fire, devoid of the oblations of ghee in the mouth, for the atonement of all faults like inadvertant burning of creatures in funeral pyre, in order to prevent the deceased taking a infernal birth, in order to aid the deceased to attain a supernal realm, in order to obtain the right to perform this Narayana Bali rite, according to my ability I give this donation to the deity /temple or institute of .... in lieu of the krcchra penance.

4. Nārāyaṇa Bali Saṅkalpaḥ

hariḥ om tat sat, govinda govinda govinda adya _______ gotrasya _______ pretasya- 1. śṛṅgi 2. daṁṣṭre nakhi 3. śastra ghāta 4. sarpa dasta 5. gaja danta hatta 6. jala

magna 7. kaṇṭa-gṛhaṇa 8. viṣa-bhakṣana 9. agni-dagdha 10. ātma ghāta 11. caṇḍāla hasta maraṇa 12. caura mārita 13. śatru mārita 14. mlecchādi mārita 15. aṣṭa-śalya maraṇa 16. bandi-gṛhe pāśa-maraṇa 17. vṛkṣārohaṇa 18. pārvata ārohaṇa 19. śakaṭādi-hatta 20. kuṣṭa vyādhi maraṇa 21. mahāroga prapīḍita 22. kṣaya vyādhi maraṇa 23. māṁsārbuda vyādhi maraṇa 24. apasmāra rogādi maraṇa 25. aneka duṣṭa maraṇa -

hari om tat sat, govinda govinda govinda, today I perform the Narayana Bali requiem rite in order to invoke the Grace of God for the upliftment, atonement and redemption of .... belonging to the clan of .... who died by [was killed by] 1. horned animals, 2. clawed animals, 3. by weapons, 4. snake bite, 5. by an elephant, 6. drowning, 7. choking, 8. from poison, 9. from burns, 10. from suicide, 11. murdered by wicked person, 12. murdered by robbers, 13. killed by his enemies, 14. killed by barbarians (non-aryans), 15. died from surgery, 16. from being hanged in gaol, 17. a fall from a tree, 18. fall from a mountain, 19. killed in a road accident, 20. died from leprosy, 21. from a great disease, 22. from consumption (AIDS), 23. from cancer, 24. from epilepsy, 25. from many unfortunate causes,

— may he/she obtain a better rebirth [or birth in the realm of Vishnu].

durmaraṇa janita doṣa nivṛtti arthaṁ, bhagavad kṛpā kaṭākṣa siddhyartham, asya preta pretatva vimokṣanārtham, punar sujanma prāpti arthaṁ [viṣṇu loka prāpti arthaṁ] nārāyaṇa bali karma kariṣye ||

tadaṅgatvena sthala, jala, yāgopakaraṇa śuddhyerthaṁ śarīra śuddhyerthaṁ ātmā śuddhyerthaṁ puṇyāha vācana karma kariṣye ||

As a preliminary to this rite I now perform the ritual of sanctification of the site, the water, the appurtenances of the ritual, the physical body and the mind.

5. Punyāha vācanam — page 32

oṁ śata-dhāraṁ oṁ sahasradhāraṁ, aparimitadhāram acchidram anantam aparimita ariṣṭam acyutam akṣayan paramaṁ pavitraṁ bhagavān vāsudevaḥ punātu.

❖ sprinkle everything with the following mantra;

sthānāni desāni sahasra-bāho vareṇya nāmā virajāṁsi nāmā |
tebhyo namaste madhusūdhanāya tatrābhimānaṁ saha rakṣa santu oṁ ||

6. Invocation of satyeṣa (Nārāyaṇa).

❖ Spread a white cloth to the east of the altar, draw a lotus with 8 petals. Establish a kalaśa in the center and invoke the eight śaktis in areca nuts in a clockwise manner starting in the east.

oṁ rukmiṇī ihāgaccha ihātiṣha | rukmiṇīṁ sthāpayāmi
oṁ satyabhāme ihāgaccha ihātiṣha | satyabhāmāṁ 0 ||
oṁ jāmbavatī ihāgaccha ihātiṣha | jāmbavatīṁ 0 ||
oṁ nāgnajitī ihāgaccha ihātiṣha | nāgnajitīṁ 0 ||
oṁ kālindī ihāgaccha ihātiṣha | kālindīṁ 0 ||
oṁ mitravinde ihāgaccha ihātiṣha | mitravindāṁ 0 ||
oṁ lakṣmaṇe ihāgaccha ihātiṣha | lakṣmaṇāṁ 0 ||

oṁ kaikeyī ihāgaccha ihātiṣha | kaikeyīṁ 0 ||

Saṅkalpam — adya ________ gotrasya ________ pretasya ________ durmaraṇa nimitta nārāyaṇa bali karmāṅga bhūtam satyeśa pūjanaṁ kariṣye ||

Today as an adjunct to the rite of Narayana Bali being performed for .... of the clan of .... who died by .... I am now performing the worship of the Lord of Truth - Narayana.

- Face the east and invoke śriman nārāyaṇa.

śāntākāraṁ bhujagaśayanaṁ padmanābhaṁ sureśaṁ |
viśvā-dhāraṁ gagana sadṛśaṁ megha-varṇaṁ śubhāṅgam ||
lakṣmī-kāntaṁ kamala-nayanaṁ yogi-hṛd-dhyāna gamyam |
vande viṣṇuṁ bhava-bhaya-haraṁ sarva lokaika nātham ||

I pay my obeisance unto the Consort of Lakshmi; who is realized by yogis in deep meditation; who is the giver of peace, reclining upon the serpent of time, the lotus-navelled Lord of Hosts, the Supporter of the Universe, like a cloud in colour extending over the whole world, with an auspicious form. I salute the One Lord of the universe who removes the fear of death and rebirth.

oṁ bhūḥ puruṣaṁ āvāhayāmi |
oṁ bhuvaḥ puruṣaṁ āvāhayāmi |
oṁ suvaḥ puruṣaṁ āvāhayāmi |
oṁ bhūrbhuvaḥ suvaḥ puruṣaṁ āvāhayāmi |

urvyā kṣīra samudre'smin vyomna satye ca saṁsthitā |
atratvaṁ satyayā sārddhaṁ satyeśa bhava sannidhau ||
oṁ aṣṭau-śakti sahitāya satyeśāya namaḥ āvāhayāmi ||

I pay my obeisance to the Lord of Truth along with His eight rays of energy. I invoke Him from the transcendental realm to be present here along with His other half.

soma sūryāgni saṁkāśaṁ padma muṣṭha dalānvitam |
āsanaṁ gṛhāṇa satyeśa trailokya sthiti-kāraṇam ||
oṁ aṣṭau-śakti sahitāya satyeśāya āsanaṁ samarpayāmi

I offer this seat to the Supreme Lord the Preserver of the Universe; who carries the Lotus of Purity in His hand, who is as refulgent as the Moon, Sun and Fire.

ratnābharaṇa sarvāṅgaṁ sarva deva namaskṛtaṁ |
pādyaṁ gṛhāṇa deveśa gandha puṣpākṣitair-yutam ||
pādayo pādyaṁ samarpayāmi ||

I offer this water mixed with flowers and scents, for washing the feet of the Supreme Lord, who is bedecked with jewels and ornaments, and adored by all the devas.

satyeśa sukha bhūmiṣṭha satyeśa sukhadāyaka |
satyeśa satyayā yuktaṁ gṛhāṇārghyaṁ namo'stute ||
hastayor arghyaṁ samarpayāmi ||

I offer this libation for the Hands of the Supreme Lord united with Truth, who is established in the ground of happiness, who is the Giver of the Supreme Bliss.

oṁ gangājala samānītaṁ suvarṇa kalaśe sthitam |
gṛhāṇācamanaṁ deva trailokyasyā pipāvanam ||
ācamanaṁ samarpayāmi ||

I offer this water to the Supreme Lord for rinsing the mouth, it is equal to the water of the Ganges

brought in golden pitchers, O Lord please quench the spiritual thirst of the entire Universe.

oṁ kṣīra sāgara kallolaiḥ snāhi pāpa-niṣūdana |
pāhi mā bhūta bhavyeśa śītena jala vindunā ||

snānārthaṁ jalaṁ samarpayāmi ||

I offer this bath to the Supreme Lord, who bathes Himself in the Causual Waters of Time, who is the Redeemer of sins, O Lord of Existence, save me from drowning in this ocean of materialism.

oṁ harasva sarva duritaṁ yenāhaṁ veṣṭitohare |
vastreṇānena śūtreṇa satyeśa kuru vāñcitam ||

vastraṁ samarpayāmi ||

I offer this radiant garment to garb Thee O Lord, O Saviour, please accept it and remove all the negativity which surrounds me.

oṁ yajñeyoge tathā sāṅkhye pavitras tvaṁ sadocyase |
yajñopavīta dānena kuru māṁ sarva pāvanam ||

yajñopavītaṁ samarpayāmi ||

The Pure Spiritual knowledge taught by Thee consists of Sacrifice, Communion, and Discernment, by this offering of a sacred thread please grant me spiritual purity.

oṁ sugandhaṁ candanaṁ divyaṁ keśarāguru saṁyutam
vilepanaṁ suraśreṣṭha sarva pāpa haro bhava ||

candanam samarpayāmi ||

I offer to Thee, this divine scented sandal paste for annointing, O Lord, who art the Supreme Godhead, Please have mercy and forgive all my sins

satyanāmaṁ namastubhyaṁ mūrtāmūrta svarūpiṇe |
vāsudeva nṛsiṁhākhyaṁ kapilāditya bhūdharaḥ ||
saṅkarṣaṇa mahāvīra pradyumnāmita vikrama |
aniruddheśa govinda śārṅgaścakti namostute ||
varāha yuta yajñeśa lakṣmī kāntamṛteśvara |
putra pautra pradastvaṁ ca pāpa śatro nirañjana ||

puṣpa mālikāṁ samarpayāmi ||

Salutations to Thee, O Supreme Truth, being with and without form. Thou art known as Vasudeva, Narasimha, Kapila, the Divine Sun and Supporter of the world. Thou art the One who withdraws the Universe, the Omnipotent One, Pradyumna, who can never be vanquished. Thou art Aniruddha the Lord of the Universe who wields the bow saranga, salutations to Thee O Govinda! Thou art the Lord of Sacrifice, the very Form of Sacrifice, the Lover of Lakshmi and the Supreme Lord of Immortality, Thou art the giver of all material joys as well as the Destroyer of our internal enemies in the form of inclination to sin. O Lord I offer Thee this garland.

śakti vṛnda yuto deva pūjā dhūpaṁ sureśvara |
gṛhāṇartva tu satyeśa satyayāsaha rakṣa mām ||

dhūpaṁ samarpayāmi ||

I Offer this incense to Thee O Lord of Truth, Thou art the Omnipotent Divine Godhead, the Supreme Lord, please accept it and protect me with the Supreme Truth.

jyotīrūpam arūpaṁ tvāṁ vadanti muni puṅgavāḥ |
jyotir madhye sthito deva dīpaṁ gṛhāṇa namo'stute ||

dīpaṁ darśayāmi ||

O Lord, Thy form is that of the Supreme Light, while yet transcending all forms, thus the sages the best of men have taught, Thou dwellest in the midst of Light please accept this offering of light.

trātā tvam eva satyeśa satyatā saha cinayase |
gṛhāṇa deva deveśa mama naivedyam uttamam ||

naivedyaṁ nivedayāmi ||

O Lord of Truth! Thou art our Saviour and Redeemer in truth, please accept this offering of food O Supreme Lord, God of gods.

nārāyaṇa namaste' stu vāsudeva namo namaḥ |
trailokya jagadādhāra trāhi māṁ madhusūdana ||

namaskāraṁ samarpayāmi ||

O Narayana! salutations to Thee, O Krishna! salutations again and again. Thou art the Support of the entire Universe, protect me! O Destroyer of Evil! I offer Thee my obeisance.

nārāyaṇa surādhīśa purāṇa puruṣottama |
pāpopaśamanārthāya prītyarthaṁ pratigṛhyatām ||

pradakṣiṇāṁ samarpayāmi ||

O Narayana, The Ancient One, the Lord of all divine potencies, the Supreme Person, I beseech Thee for the remission of all sins. Please accept my worship and prayers.

aneka janma saṁbhūtaṁ pāpaṁ caiva sureśvara |
mayā dattārghya dānena bhukti mukti prado bhava ||

arghyaṁ samarpayāmi ||

I have taken countless births and sinned so many times O Supreme Lord, please accept this libation and grant me happiness in this world and Final Liberation.

oṁ candrādityau ca dharaṇī vidyud agnī sāthaiva ca |
tvameva sarva jyotīṣi nirājanaṁ pratigṛhyatām ||

karpūra hārati samarpayāmi ||

Thou art the Supreme Light of Lights, Thou art the light of the Sun and the Moon, of lightening in the sky and fire upon earth, please accept this offering of light.

Prārthana

agni rudreśa govinda viṣṇo cakrin namo'stute |
pūjāṁ gṛhāṇa deveśa prīyatāṁ garuḍa-dhvaja ||

Thou art the Divine Light, the Withdrawer of Creation, the Preserver who turns the Wheel of Time, salutations to Thee. Please accept my simple worship and be gracious, O Lord of hosts, Bearer of the Garuda Pennant.

aparādha sahasrāṇi lakṣa koṭi yutani ca |
naśyanti tat kṣaṇāt pāpaṁ satyeśasya ca pūjanāt ||

The innumerable sins committed in a myriad of births, along with all their reactions, can be destroyed in one second by the Grace obtained from the worship of the Supreme Lord of Truth.

oṁ satyeśa saṁsthitaṁ rājan pūjāṁ kāle sadaiva hi |
kṣīrodapāthe candrastha padma kārṇika saṁsthitam |
padma kaumodakī śaṅkha cakrāṇyastrāṇi dhāriṇam ||
prārthanā pūrvaka namaskāraṁ samarpayāmi ||

O Lord of Truth, I invoke Thee as a monarch and I offer Thee this worship, Thou art Transcendant and dwellest upon the Lotus of Purity, in Moon of the mind, upon the Ocean of Time. Thou holdest in Thy hands the Lotus of spiritual unfoldment, the mace of Righteousness & Justice, the Conch of proclaimation and the Wheel of Time & Transmigration. I offer Thee my prayers and obeisance.

7. Tarpanam - Libations.

❖ The water for tarpanam consists of sesame, barley, milk, tulasi, and sarva oshadhayah and is offered with a conch shell.

saṅkalpaḥ — ḥariḥ oṁ tat sat | govinda govinda govinda | adya ________ gotrasya ________ pretasya durmaraṇa nimittaka nārāyaṇa bali pūrvāṅga bhūtaṁ, para loke mahā tṛṣṇā nivāraṇa artham vaiṣṇavī sūktaiḥ viṣṇo tarpaṇam aham kariṣye ||

Now, as an ancilliary proceedure to the Narayana Bali rite, in order to quench the (spiritual) thirst of the deceased named .... of the clan of .... I now offer libations with the various vaishnava (vaidika) hymns.

❖ Perform tarpana with the vaishnava suktas followed by the 12 names according to time and place. After each verse repeat the following while pouring the libation;

"oṁ namo nārāyaṇāya | pretasya mokṣārthe nārāyaṇaṁ tarpayāmi!"

Purānokta Puruṣa Sūktam

sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt |
sarva-vyāpi bhuvaḥ sparśād adhyatiṣṭhad daśāṅgulam || 1 ||

yadbhūtaṁ yacca vai bhavyaṁ sarvam eva bhavānyataḥ |
tato viśvam idaṁ tāta tvatto bhūtaṁ bhaviṣyati || 2 ||

tvat to yajñas sarva-hutaḥ pṛṣadājyaṁ paśur dvidhaḥ |
ṛcas tvatto'tha sāmāni tvatta evābhijajñire || 3 ||

tvatto yajñas tvajāyanta tvatto'śvāścaiva dantinaḥ |
gāvas tvattas samudbhūtāḥ tvatto jātā vayo-mṛgāḥ || 4 ||

tvan mukhād brāhmaṇā jātās tvattaḥ kṣatram ajāyata |
vaiśyās tavorujāś śūdras tava padbhyāṁ samudgatāḥ || 5 ||

akṣṇo sūryo'nilaś śrotrāc candramā manasas tava |
prāṇo'ntaṣ suṣirāj jāto mukhād agnir ajāyata || 6 ||

nābhito gaganaṁ dyauśca śirasas samavartata |
diśaś śrotrāt kṣitiḥ padbhyāṁ tvatas sarvam abhūd idam || 7 ||

nyagrodhas sumahān alpa yathā bīje vyavasthitaḥ |
sasarja viśvam akhilaṁ bīja-bhūte yathā tvayi || 8 ||

bījāṅkura samudbhūto nyagrodhas sam-upasthitaḥ |
vistāraṁ ca yathā yāti tvatas sṛṣṭau tathā jagat || 9 ||

yathāhi kadalī nānyā tvak patrebhyo'bhidṛśyate |
evaṁ viśvam idaṁ nānyat tvatastham īśvara dṛśyate || 10 ||

hlādinī tvayi śaktis sā tvayyekā saha-bhāvinī |
hlāda tāpakarā miśrā tvayi no guṇa-varjite || 11 ||

pṛthak bhūtaika bhūtāya sarva bhūtāya te namaḥ |
vyaktaṁ pradhānaṁ puruṣo virāṭ samrāṭ tathā bhavān || 12 ||

sarvasmin sarva-bhūtas-tvaṁ sarvas sarva svarūpa dhṛk ǀ
sarvaṁ tvattas samudbhūtaṁ namas sarvātmane tataḥ ǁ 13 ǁ

sarvātmako'si sarveśa sarva bhūtasthito yataḥ ǀ
kathayāmi tataḥ kiṁ te sarvaṁ vetsi hṛdisthitam ǁ 14 ǁ

yo me manoratho deva saphalas sa tvayā kṛtaḥ ǀ
taptaṁ sutaptaṁ saphalaṁ yad dṛṣṭo'si jagat-pate ǁ 15 ǁ

Purānokta Nārāyaṇa Sūktam

nārāyaṇaḥ parañ-jyotir-ātmā nārāyaṇaḥ paraḥ ǁ
nārāyaṇaḥ para-brahma nārāyaṇa namo'stu te ǁ 1 ǁ

nārāyaṇaḥ paro devo dātā nārāyaṇaḥ paraḥ ǀ
nārāyaṇaḥ paro dhyātā nārāyaṇa namo'stu te ǁ 2 ǁ

nārāyaṇaḥ paran dhāma dhyānan nārāyaṇaḥ paraḥ ǀ
nārāyaṇaḥ paro dharmo nārāyaṇa namo'stu te ǁ 3 ǁ

nārāyaṇa paro vedo vidyā nārāyaṇaḥ parā ǀ
viśvan nārāyaṇas sākṣān-nārāyaṇa namo'stu te ǁ 4 ǁ

nārāyaṇād vidhir jāto jāto nārāyaṇācchivaḥ ǀ
jāto nārāyaṇād nindro nārāyaṇa namo'stu te ǁ 5 ǁ

ravir nārāyaṇan tejaś cāndra nārāyaṇa mahaḥ ǀ
vahnir nārāyaṇaḥ sākṣān-nārāyaṇa namo'stu te ǁ 6 ǁ

nārāyaṇa upāsyaḥ syād gurur nārāyaṇaḥ paraḥ ǀ
nārāyaṇaḥ paro bodho nārāyaṇa namo'stu te ǁ 7 ǁ

nārāyaṇaḥ phalan mukhyaṃ siddhir nārāyaṇaḥ sukham ǀ
sevyo nārāyaṇaś-śuddho nārāyaṇa namo'stu te ǁ 8 ǁ

Prārthana

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ ǀ
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ǁ

O Imperishable Lotus-eyed Lord, wielding the conch, discus and mace, may it please Thee to grant liberation to the departed one.

atasi puṣpa saṁkāśaṁ pīta-vāsa samacyutaṁ ǀ
ye namasyanti govindaṁ na teṣāṁ vidyate bhayam ǁ

Those who worship the Lord Govinda of dark hue; garbed in yellow silk, for them there is no fear of death.

kṛṣṇa kṛṣṇa kṛpālo tvaṁ agatīnāṁ gatir bhava ǀ
saṁsāra ārṇava magnānāṁ prasīda puruṣottama ǁ

O Most merciful Lord Krsna who art the saviour of the helpless, have mercy upon those who are drowning in this ocean of birth & death.

nārāyaṇa sura śreṣṭha lakṣmi kānta janārdhana ǀ
anena tarpanena nātha preta mokṣa prado bhava ǁ

O Lord narayana foremost of divinities, Consort of Lakshmi, Lord of men! Please grant release to the departed through this rite of tarpana.

etad kṛtaṁ yad viṣṇo tarpaṇaṁ tena śrī mahā viṣṇuḥ prīto 'stu.

May the Supreme Godhead be pleased with this rite of tarpana which we have performed.

saṅkalpaḥ — oṁ adya _______ gotasya _______ pretasya paraloke mahā tṛṣā nivṛtti artham idam udakaṁ upatiṣṭhatu ||

Om, I now offer this libation for the sake of the deceased .... of the clan of .... in order to slake his/her Spiritual Thirst.

- ❖ Offer three streams of water for the deceased.
- ❖ Savyam & ācamanam.

9. Agnimukham

- ❖ Establish the sacred fire and perform all the preliminary rites up to ājya bhāga.

10 Prādhāna Homa — Principle Oblations

Saṅkalpaḥ — adyeha _______ gotrasya _______ preta pretatva vimokṣanārtham akṣaya phala svarga prāptaye nārāyaṇa balau homa karmaṇā [ācārya dvāreṇa] yakṣye ||

Now I intend to perform the fire sacrifice [through the medium of my appointed priest] as an adjunct to the requiem rite of Narayana Bali, which is being done in order to invoke the Grace of God to help the deceased .... of the .... clan to obtain release from the earth-bound state and to attain a good rebirth.

- ❖ Offer oblations with Purāṇokta Puruṣa and Nārāyaṇa sūktas

11. Bali pradhānam

- ❖ Offer neivedyam to the Lord with the Viṣṇu gāyatri.
- ❖ Offer tāmbūlaṁ and then offer the balis to the South of the fire on northward pointing darbha grass;

1. oṁ nārāyaṇāya namaḥ |
2. oṁ sahasra-śīrṣāya namaḥ |
3. oṁ sahasra-akṣāya namaḥ |
4. oṁ sahasra-pādāya namaḥ |
5. oṁ parama-puruṣāya namaḥ |
6. oṁ paramātmane namaḥ |
7. oṁ parama-jyotiṣe namaḥ |
8. oṁ para-brahmaṇe namaḥ |
9. oṁ adṛśyāya namaḥ |
10. oṁ sarva-kāraṇa-kāraṇāya namaḥ |
11. oṁ yajña-puruṣāya namaḥ |
12. oṁ yajñine namaḥ |
13. oṁ viśvedevebhyo namaḥ |
14. oṁ sarvebhyo devebhyo namaḥ |
15. oṁ sādhyebhyo namaḥ |

12. Antiṁ homaḥ - Final Oblations

- ❖ Offer oblations of ghee

1. oṁ nārāyaṇāya svāhā ||
2. oṁ sahasra-śīrṣāya svāhā ||
3. oṁ sahasra-akṣāya svāhā ||
4. oṁ sahasra-pādāya svāhā ||
5. oṁ parama-puruṣāya svāhā ||
6. oṁ paramātmane svāhā ||
7. oṁ parama-jyotiṣe svāhā ||
8. oṁ para-brahmaṇe svāhā ||
9. oṁ adṛśyāya svāhā ||
10. oṁ sarva-kāraṇa-kāraṇāya svāhā ||

11. oṁ yajña-puruṣāya svāhā || 12. oṁ yajñine svāhā ||
13. oṁ viśvedevebhyo svāhā || 14. oṁ sarvebhyo devebhyo svāhā ||
15. oṁ sādhyebhyo svāhā ||

13. Pūrṇahutiḥ - Concluding Offering.

pūrṇam adaḥ pūrṇam idam | pūrṇāt pūrṇam udacyate |
pūrṇasya pūrṇam ādāya | pūrṇam eva-avasiṣyāte ||

hrīṁ yajñapate pūrṇobhavatu yajña me hṛṣyantu yajña-devatāḥ phalāni samyag yacchantu svāhā ||

- pariseñcanam
- Then while standing offer the following oblations;

1. pṛthivyai svāhā || pṛthivyai idaṁ na mama ||
2. agnaye svāhā || vaiśvānarāya agnaye idam ||
3. antarikṣāya svāhā || antarikṣāya idaṁ na mama ||
4. vāyave svāhā || vāyave idaṁ na mama ||
5. dive svāhā || dive idaṁ na mama ||
6. sūryāya svāhā || sūryāya idaṁ na mama ||
7. digbhya svāhā || digbhya idaṁ na mama ||
8. candrāya svāhā || candrāya idaṁ na mama ||
9. nakṣatrebhyaḥ svāhā || nakṣatrebhyaḥ idam ||
10. adbhyaḥ svāhā || adbhyaḥ idaṁ na mama ||
11. varuṇāya svāhā || varuṇāya idaṁ na mama ||
12. nābhyai svāhā || nābhyai idaṁ na mama ||
13. pūtāya svāhā || pūtāya idaṁ na mama ||
14. vāce svāhā || vāce idaṁ na mama ||
15. prāṇāya svāhā || prāṇāya idaṁ na mama ||
16. śrotrāya svāhā || śrotrāya idaṁ na mama ||

- Wash the hands and feet and recite apavitraḥ.
- Perform Ekadaśaha śrāddha

FUNERAL HOMILIES

Institutes of Vishnu 20:22- 53

Thus it is, that in Time which is eternal, there is nothing upon which to rest, and there is nothing created, in which there is the least stability, or permanence.

The sands on the river bank, and the rain which pours down from the sky may be measured and counted; but not the number of our forefathers that have passed away.

In each aeon, 14 Indras (kings of the gods) come and go, and so many emperors and divine princes have been taken by Time. What then, can one say of human beings.

Every creature is seized by Time and carried away, in accordance with the results of its actions done in this and in previous lives, why then, should one grieve upon its passing?

Having realised that there is nothing in this world that can give us security, and that all our friends and relatives are dying one after the other [— just as each and every one of us will], one must choose Dharma [the path of right living] — as one's only associate.

Merit and demerit are one's only companions on the path of Yama the god of death, therefore one should constantly exert oneself to accumulate greater merit and avoid demerit.

To-morrow's business should be done today, and the afternoon's business in the forenoon; for death will not wait, whether a person has his projects or not.

While the mind is fixed upon possessions, vocation or home, or while the thoughts are fixed on some beloved object, death suddenly carries one away; as a wolf snatches a lamb.

Time is no-one's friend, and no-one's enemy. When the effect of one's Karma; by which this present existence is caused, has expired, death comes to claim one.

One will not die before one's time has come, even though pierced by a thousand arrows. One will not live after one's time has run out, even though only touched by the point of a blade of grass.

Neither medication, nor magic formulas, nor burnt-offerings, nor prayers will save one who is in the throws of death. An impending tragedy [determined by one’s own Karma] cannot be averted by a hundred precautions; what reason then for one to grieve?

Readings from the Gita

śrī bhagavān uvāca

aśocyān anvaśocas tvaṁ prajñāvādāṁśca bhāṣase |
gatāsūn agatāsūṁśca nānuśocanti paṇḍitāḥ || 11 ||

The blessed Lord said [to Arjuna]; You are grieving for that which is not worthy of grief. The wise lament neither for the physical body, nor for the departed Self.

na tvevāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ |
na caiva na bhaviṣyāmaḥ sarve vayamataḥ param || 12 ||

Never was there a time when I did not exist, nor you, nor any of these people; nor in the future shall any of us cease to exist [in essence; in the form of consciousness we are all eternal.]

dehino'smin yathā dehe kaumāraṁ yauvanaṁ jarā |
tathā dehāntara prāptir dhīras tatra na muhyati || 13 ||

As the embodied Self continually passes, in this physical body, through various stages of transformation; like childhood to youth, to maturity and old age, at death it passes on into another body. The wise person is not bewildered by such change.

mātrā sparśās tu kaunteya śītoṣṇa sukha-duḥkhadāḥ |
āgamāpāyino'nityās tāṁs titikṣasva bhārata || 14 ||

Contact with material nature invariably produces experiences of joy and sorrow — like the summer and winter seasons - they are impermanent and transitory, one must learn to tolerate them without becoming disturbed.

yaṁ hi na vyathayantyete puruṣaṁ puruṣarṣabha |
sama duḥkha sukhaṁ dhīraṁ so'mṛtatvāya kalpate || 15 ||

That person who remains steady and calm and is not mentally disturbed by either pleasure or pain, and remains balanced and harmonious, is fit for attaining liberation from the material world.

nāsato vidyate bhāvo nābhāvo vidyate sataḥ |
ubhayor api dṛṣṭo'ntas tvanayos tattva darśibhiḥ || 16 ||

The wise sages have understood the determined fact, that the material world and all in it, is not eternal - it is impermanent and subject to perpetual change. But the spirit is indeed eternal - it has always existed and will continue existing for all eternity.

avināśi tu tad viddhi yena sarvam idaṁ tatam |
vināśam avyayasyāsya na kaścit kartum arhati || 17 ||

Know that consciousness to be imperishable, by which this entire body is pervaded. [Only the body dies – the conscious Self continues its journey through rebirth, And nothing is able to destroy it.

antavanta ime dehā nityasy-oktāḥ śarīriṇaḥ |

anāśino'prameyasya tasmāt yuddhyasva bhārata || 18 ||

These bodies which we perceive, are [merely] the vehicles of the eternal, indestructible, immeasurable conscious Self [— which is a ray of the Divine]; and they are subjected to having a beginning and an end - therefore rise up and perform your duties — continue with your lives undisturbed.

ya enaṁ vetti hantāraṁ yaścainaṁ manyate hatam |
ubhau tau na vijānīto nāyaṁ hanti na hanyate || 19 ||

One who thinks that the Self can cause death, or dies, does not understand the reality - the Self neither causes death nor dies — it is only the physical body which undergoes change and transformation [known as birth and death].

na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ |
ajo nityaḥ śāśvato'yaṁ purāṇo, na hanyate hanyamāne śarīre || 20 ||

The Self in actual fact pre-exists the body and is not born along with the body, nor does it die when the body dies. It is unborn, eternal, ever-existing, undying and primeval, it does not die when the body dies.

vedāvināśinaṁ nityaṁ ya enam ajam avyayam |
kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti kam || 21 ||

As a person discards worn out clothes, and puts on others that are new, similarly the Self which is the occupant of the body, discarding worn-out bodies accepts others that are new.

vāsāṁsi jīrṇāni yathā vihāya navāni gṛhṇāti naro'parāṇi |
tathā śarīrāṇi vihāya jīrṇāny-anyāni saṁyāti navāni dehī || 22 ||

The Self cannot be cut into pieces by weapons, nor can it be burnt by fire, nor moistened by water, nor dried by the wind. This individual Self is unbreakable and insoluble, and cannot be consumed nor dried, It is everlasting, all pervading, unchangeable, immovable and eternally the same.

nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ |
na cainaṁ kledayanty-āpo na śoṣayati mārutaḥ || 23 ||

Having realized that this Self is non-manifest, inconceivable and unchangeable, it does not become you to grieve over the physical body.

acchedyo'yam adāhyo'yaṁ akledyo'śoṣya eva ca |
nityaḥ sarva-gataḥ sthāṇur acalo'yam sanātanaḥ || 24 ||

All beings in this universe, have an unknown beginning, a known middle and certainly an unknown end, therefore what cause is there for sorrow in relation to them and their flow of change and transformation

avyakto'yam acintyo'yam avikāryo'yam ucyate |
tasmād evaṁ viditvainaṁ nānuśocitum arhasi || 25 ||

That which dwells within the bodies of all sentient beings is the spiritual conscious Self, it is indestructible, therefore it is not proper for you to grieve over the death of any being.

Final Liberation

(Garuda Purana)

The blessed Lord said;

Listen, O Garuda, and I shall tell you all that you have enquired. By listening attentively, one can attain liberation from the cycle of transmigration.

There is One Absolute Reality, in the form of the Supreme Godhead, indivisible and Benevolent, Omniscient, the Supreme Cause, Lord of all, Pure, without a second, Self-luminous, without beginning or end, unchangeable, the Supreme, devoid of all negative attributes, having existence, consciousness and bliss as His qualities. All creatures are his emanations.

Being handicapped by beginningless ignorance; like sparks of fire, they separate into different bodies, through the effect of karma which has no beginning.

They are controlled by virtues and vices in the form of happiness and sorrow. Their bodies have different social functions, life-spans and enjoyment caused by their various previous karmas.

The jivas evolve through births in insentient species, in the bodies of insects, birds, animals, men, women and deities but after obtaining Liberation do not again take birth in any material form.

Passing through four types of bodies conditioned by their actions (karma) and leaving one body after the other; innumerable times, the jiva finally takes birth as a human being. Acquiring Spiritual Wisdom through merit from righteous actions, one attains liberation.

In the eight million four hundred thousand (lower) births a jiva cannot acquire Wisdom and Discrimination, it is only in the human birth that this is possible.

After millions of births a jiva may obtain a human form, due to the aggregate of merit accumulated in all the previous lives.

After obtaining this rare human form which is the stepping stone to Liberation; surely there is no greater sinner than one who does not pursue the spiritual path.

Without a human body it is impossible to obtain the Supreme Goal. One should therefore, be very cautious to guard this extremely precious body and to perform virtuous actions.

The body is the means of practicing the Dharma, accumulating wealth and knowledge. Knowledge leads to meditation, meditation to unification with the Supreme; then is one quickly liberated.

Old age stalks us like a tigress. Youth ebbs away like water from a leaking pot. Sickness enfeebles us like an enemy. Hence one should apply oneself to Dharma alone.

As long as one is free from sorrow, and not beset by misfortune, as long as one is free from infirmity and illness, one should practice Dharma.

As long as the health is robust, one should exert oneself in the practice of the Dharma and discernment between the real and unreal. Only fools start digging a well when the house is on fire.

Time flies away while the foolish person is engrossed in mundane activities. Most people do not realize what is beneficial or harmful to them, they are unaware of their own real interest.

Even after seeing (all around) the pangs of birth, the distressed, the dead, the fallen and the aggrieved, people do not fear, having drunk the wine of infatuation (with materialism).

Wealth is fleeting like a dream, youth is fading like a flower, age is fickle like the lightning. Knowing this who can entertain fortitude.

A life-span of a hundred years is too little (for fulfilling all our desires). Half of that is spent in sleep or idleness. Whatever is left is wasted due to childhood, disease, old age and misfortune.

Alas! Is that person not dead; who is idle at a place of action, sleeps at a place of awakening and is complacent in a place of death?

When the jiva inhabits the physical body which is (unsubstantial) like foam on the sea, when the company of the beloved is but temporary, how can a person remain indifferent?

One who does not know the Ultimate Reality; thinks that to be useful which is useless, considers the impermanent to be the permanent and as meaningful that which is meaningless.

Being deluded by the illusion of materialism, one stumbles even while seeing, misunderstands even while hearing and misses the import even while reading.

Even when drowning in this ocean of Time, beset by sharks in the form of death, disease, and old age; one does not become mindful of reality.

One is not mindful that time is slipping away at every moment, one is not mindful of impermanence as a pot of unbaked clay lying in water appears to be substantial.

It may be possible to wrap the mind up, to tear the ether, or to knot the waves; but it is not possible to perpetuate one's existence (in this world).

(Forested) land turns into desert, even the lofty mount Meru will one day be eroded away, even the deep water of the ocean will dry up, what then can be said of this insignificant body?

“This child is mine, this spouse is mine, all this wealth, these relatives and friends all these belong to me”! Even while thinking thus; one is snatched by Time ; like a wolf seizing a goat.

“This I have achieved, this I will achieve, this project has almost been accomplished”; — even while thus aspiring , one is taken by the god-of-death.

One should do today what one plans for tomorrow, in the fore-noon what is planned for the afternoon — for Death will not wait for one to complete the projects one sets for oneself.

Skewered on the spit of craving, basted in the oil of passion, roasted in the fire of attraction and aversion, humans are eaten up by Death.

Death takes away even children, young people, the aged and even those in the womb — everything is overcome by Death, such is this world.

Every jiva is separated from its own body and goes to the realm of Death, what permanence then is there, in relationships of spouse, mother, father, offspring and other relatives?

This world is based upon suffering, there is no creature that is free from suffering. Whoever renounces this material world will have joy, there is no other way.

Just as the fish tempted by the bait does not see the barbed hook, so also do those who are engrossed in sense gratification not anticipate the torment of Death.

People are troubled in the morning by the calls of nature, by hunger and thirst at midday and by lust and sleep at night.

All people are obsessed with their bodies, their wealth, their spouses etc. Alas remaining thus infatuated & deluded by materialism they are born again and again.

Association with the virtuous and discernment between the beneficial and non-beneficial are the two clear eyes. Whoever lacks them is blind and will certainly stray from the path of Dharma.

People are completely obsessed with their own mundane affairs, with their professions or their various stages of life. Being Ignorant of true Dharma, filled with vainglory & living in vain they perish.

Therefore, people may be content with their own routines, but these will only further their own sense-gratification. The only way to Liberation is through the knowledge of the Truth, O Garuda.

Reality is not what it seems, and people suffer due unperceived causes. The meaning of the scriptures is obscure, and people discourse on unbeneficial topics.

Not realizing that the Truth is within one. A fool is beguiled by (self study of) the scriptures. While the goat stands in the shed the shepherd seeks for it in the well in vain.

Scriptures are many, life is short. Obstacles come in battalions. One should discriminate between that which is true and that which is false like a swan separating milk from water.

One cannot obtain Liberation by simply chanting Vedas nor by self-study of the Scriptures. Liberation comes from the dawning of pure wisdom alone, not otherwise. O Garuda.

It is by instruction from the Guru alone, that one can attain realization. All (book-learned) knowledge is vain. Among thousands of scriptural verses, the word of the Guru alone is productive [of true knowledge].

Two words — "mine" (*mama*) and "not mine" (*na mama*) signify bondage and release. By possessiveness is one bound (to the wheel of rebirth) and by non-possessiveness is one Liberated.

Right Action is that which does not bind one — through the renunciation of the fruits thereof. Right Knowledge is of the Ultimate Reality, it is that which gives liberation.

As long as engagement in mundane activities yields its petty enjoyment, as long as one pursues the fulfilment of desires, as long as one is enamoured of sense gratification, there is little interest in talk of the Ultimate Truth.

As long as one is obsessed with one's physical appearance, as long as one is attached to material possessions, as long as one strives to fulfil material goals, as long as one is engaged in formulating happiness projects. As long as the mind is unsteady, as long as one does not meditate upon the import of the Scripture, as long as one is devoid of the blessing of the Guru, there is little interest in talk of Ultimate Reality.

Therefore, one should obtain the True Knowledge of the Atman from a worthy preceptor. From following the teaching of a Guru, one may easily attain liberation from this awesome ocean of rebirth.

Now listen, and I shall teach you the final conclusion of Knowledge of the Ultimate Reality. By knowing this one can attain the final goal which is known as the Great Liberation — Brahma Nirvana.

Those who are free from egoism and delusion, who are unattached to material possessions, who are constantly mindful of their true spiritual identity as a Self (and not the body), who are free from material desires and their results of elation and dejection, such enlightened beings attain that imperishable Supreme State.

That person attains the Great Liberation who, in the expanse of the mind, bathes in the holy lake of the Wisdom in the water of Supreme Truth which removes the impurity of attraction and repulsion (to material objects).

Whosoever contemplates upon Me (Krishna) with full devotion, with matured aversion to rebirth, who has attained complete awareness of their true identity and whose mind is full of peace can obtain the Great Liberation.

Preta śuddhi ovinda sankalpa asmat aurdhva dehika karisye

agnau odana pakva.

acamya - pretasya punya loka vāptyartham puranokts paitra medhika karma karisye
agnim
aganeye namah agnaye svaha
mārgayānam prayascittam karisye
smasana vasibhyo bhutebhya bali dadami - pindopari tilodakam dadami

tri pradkashinam kuryat
samprokshye place preta on citta scatter tilam
dakshina sirasam dadaya
agnim prajvalya
pitru pretasya citti krte prayaschittam karisye
light fire - pavitri krite isti homam karishye indradi dasadikpalak homa krtva
Agni nikeshepanam acarisye

govinda go

yamaya dharma -etc. ahutis on fire.
apantre svaha apana socuyadagam svaha etc.

jala kumbha
jaladātrāma vicchinām sincet kartā pradakṣiṇām skāndāv sakta kumbhena padataha paritaḥ citte.

prstato jalam srāvayatiḥ pretasya śiraḥ pradeṣe kumbham vibhajya
sarvejñātayaḥ preta mukhe taṇḍulān nidhāya.
cittim surya avalokana kuryāt. sūryāya namaḥ take bath

adhideva namastubhyam prasīda mama bhāskara ǀ
divākara namastubhyam prabhāta namostute ǀ
saptāśva ratham ārūḍham pracchandam kasyapa ātmajam
sveta padma dalam devam tam sūryaṁ pranamāmyaham ǀ
lohitam ratham ārūḍham sarva lokapitāmaham
mahā pāpa haram devaṁ taṁ sūryam pranamāmi aham ǀ
trai gunyan ca mahā sūraṁ brahma vishnu mahesvaram
maha papaharam devam tam suryam pranamamyaham ǀ
bruhitam teja punjanca vayu akasham eva ca
prabhutvaṁ sarva lokānām tam suryam pranamamyaham ǁ

snanannataram

sricurna paripalanam
madhyahne manikarnikārna panakam punyam navatvam ksamam prasviyaihi abda sataiḥ
caturmukhasuro vedārtha dīkṣāguruḥ ǀ yogābhyām balena candra sikharaḥ tat punya pāraṅgataḥ
tvattīreva karoti supta-puruṣaḥ nārāyaṇa vā śivam, krtsna koṭi śataiḥ svapāpa nidhanam yācāśva

medhaiḥ phalaṁ tat sarva manikarṇikā snapanaje puṇye praviṣṭhaṁ bhavet | snātva storam idam nara paṭhati cet saṁsāra pādo-nidhiṁ tīrtvā phalvalalate prayāti sapadam tejomayam brahmaṇaḥ ||

Khana Prayoga Sloka

jambhuka-puṣpa saṅkāśam hāra kuṇḍala bhūṣitam |
eka-cakra dharam devam tam sūryaṁ pranamāmyaham ||
tam sūrya loka kartāraṁ mahi-tejaḥ pradīpanaṁ |
mahā pāpa haraṁ devam tam sūryaṁ pranamāmyaham ||
tam sūryam jagatām nātham jñānaprakāśa mokṣakam
mahā pāpa haraṁ devam tam sūryaṁ pranamāmyaham ||

sila pratiṣṭhā
place sveta silas, bathe them, tie with darbha, clean place dig hole place south pointed darbhas catter sesame - place sila.
acamaya, pavitri,

govinda punya tithau pituh gotrasya pretasya maranadināt arabhya dasama dine prayantam kartavye preta triptyartham sila snana mrts snana vasodak tiloda pinda pradanartham.

āyāhi preta gambhīraiḥ pūrvyaiḥ saumya pādotamaiḥ |
prajāṁ asmabhyaṁ dadātu rayiṁ dīrghāyur eva ca ||
pretam avahanam anamah. sila snanam
sukla park kesava - damodara krishna paks athe other
bath the sila three times,

vayasa pinda
narayana namaste'stu sankha cakra gada dharam |
aksaya pinda danena preta trpti karo bhava.

asthi sancayanam

adbhyah proksami sucaye deveśānaḥ prayascataḥ |
pavitram kurutātadyam sarvani prīta cetasaḥ ||
ayodhya mathura maya kasi kanchi avantika |
puri dvaravati caiva saptaite moksa dayakaḥ |
aham kasiṁ gamisyāmi tatraiva nivasāmi aham | sprinkgle the place.

agni nasta prayaschittam
silently light fire
dasadikpalal homa
12 names of krishna homa and yama home x 14.
asthi collection with ayodhya etc.

pretasyasthini mrtvātre niksipāmi samādhitaḥ |
pitari śāśvatān lokān anena sukha māpnuyuḥ ||
nadi nikespanam

govinda x asyam andhatva mukatva kānatva badhiratva paiśācika, bādha nivrtyartham punya loka avāptyarthaṁ asthi niksepanam kariṣye ||

burial
mrttike brahma rupe tvam mrttike vishnu rupini |
sukrtam duskrtam caiva māṁ prāpaya parāṅgatiṁ ||

silaodvasanam natra
śarirardhascha ye dosāḥ garbha bījayoḥ te sarve nāśamāyāntu karmanānena bho dvija ||

ananda homa
asta dipala

ayur bala yasa prsthim sarva raksanca vriddhitaḥ |
ānanda iti prsthimca agneḥ yekā hutiḥ bhavet |
agane sucaye namah |

offer sruk into fire.

śānti homa mantra

pradyuma sankarsana vasuda rupaiḥ saha samānodaka sāpiṇḍya siddhidvārapitur loka pinda samyojanam

esa onugataḥ pretaḥ pitru sāmānya vāptavān |
śivam bhavatu śeṣānām jayatām cira jīvinaḥ ||

instead of aditya vasu rudra svarupam.

visvadeva slokam

pada washing
yad icchasi mahāraja sarva tirthā avadānaṁ vipra pada vinirmukta toya, sirasi dārayah ||

mritika snana prayoga
viṣṇu śakti samuttpane śaṅkha varṇe mahītale |
aneka ratna sampanne bhūmī devī namo'stu te ||

iha lokaṁ parityajya gato'si paramāṁ gatim |
gṛhṇa gandhaṁ mudāyukta bhaktyā me pratipāditam ||
You have left this world and attained the supreme goal, please delightfully accept this perfume offered by me with devotion.

fire in sraddhas is dhumaketu

the 3 goddesses in sraddha are vaiṣṇavi kāśyapi and akṣayā

trāhi māṁ deva-deveśa hare saṁsāra sāgarāt |
trāhi māṁ sarva pāpaghna duḥkha śokārṇavāt prabho svāhā || 1 ||

O Lord of lords, Hari save me from the ocean of existence. O redeemer of sins, save me from the ocean of misery and sorrows, O Lord !

devakīnandana śrīśa hare saṁsāra sāgarāt |
dur-vṛttāṁs-trāyase viṣṇoḥ ye smaranti sakṛt sakṛt svāhā || 2 ||

O Son of Devaki! O Lord of Sri! Save me from the ocean of transmigration! Thou art reputed to be the Saviour of sinners who remember Thee but once.

so'haṁ devāti-dur-vṛttaḥ trāhi māṁ śoka sāgarāt |
puṣkarākṣa nimagno'haṁ mahaty-ajñāna sāgare svāhā || 3 ||

O Lord, I am the most wicked of all sinners, save me from the ocean of sorrow. O Pushkaraksha, I am deeply emersed in the sea of ignorance.

trāhi māṁ deva-deveśa tvāmṛte'nyo na rakṣitā |
svajanma vāsudevāya go brahmaṇa hitāya ca svāhā || 4 ||

O God of gods, save me. Apart from Thee there is no other refuge. Obeisance to the Self-born vasudeva, the benefactor of the whole universe & devotees.

jagadd-hitāya kṛṣṇāya govindāya namo namaḥ |
śantir astu śivaṁ cāstu dhanavikhyāti rājyabhāk svāhā || 5 ||

Obeisance to Krishna, Govinda. Let there be peace, let there be welfare. Let me be the possessor of sacred wealth, fame and a vast spiritual realm.

Preparation for Asthi Sancayanam

Sesame, mustard
Milk
Sandal wood paste
Clay pot
Darbha
Dipam
Karma patra
Rice
3 pindas
Banana leaf